A SERMON PREACHED AT A GENERALL FAST BEFORE THE COMMONS-Houſe of Parliament : the ſecond of *Iuly*, 1625.

In the time of the Plague.

By the late faithfull and worthy *Miniſter of* IESUS CHRIST,

IOHN PRESTON,
D. in Divinity, Chaplaine in ordinary to his Majeſtie, Maſter of *Emmanuel* Colledge in *Cambridge*, and ſometimes Preacher *of Lincolns INNE.*

LONDON,
Printed by *R. B.* for NICHOLAS BOURNE, and are to be ſold at his ſhop at the *Royall Exchange*. 1637.



A SERMON PREACHED AT A Generall Faſt, before the *Commons-houſe of Parliament, July* 2. 1625.

NUMBERS 25. 10, 11.

And the Lord ſpake unto Moſes, ſaying,

Phinehas the ſonne of Eleazer the ſon of Aaron the Prieſt, hath turned my wrath away from the children of Iſrael, (while hee was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſie.

WEE are met together, you know, to ſanctifie a Faſt to the Lord. I will therefore ſpeake a word, or two, of that Duty, before I come to the Text which I have read to you: But I will doe it briefly, the Common place thereof,

thereof, being too large a ſubject at this time to enter into.

Faſting is no Arbitrary duty

And firſt, we will ſay thus much to you; That this duty is a neceſſary, not an arbitrary thing, which we may doe, or leave undone at our pleaſures: You know there be many examples of it, many commands for it in Scripture; but of them we will only repeate two: The firſt is that in *Ioel* 2. 15. (a place you well know) *Sanctifie to me a Faſt, call a ſolemne Aſſembly.* When the Lord began to ſend Iudgement on the Land, he ſtraitly enjoyned the performance of this duty, which ſhowes that it may not be left undone at pleaſure.

Which is proved by Texts of Scripture.

To which I will adde that in *Eſay* 22.12,13,14. *The* LORD *called in that day to weeping, and mourning*; but becauſe at that time they fell to rejoycing: *It was revealed by the* LORD *of Hoſts, that that ſin ſhould not be purged away till their death.* When there is a time for *Faſting*, and when there are juſt occaſions for mourning and humiliation, the Lord doth then ſo require it, that if you doe it not, but will doe the contrary, the Lord will never forgive it; it is a ſin that ſhall not be purged away till you die.

The definition of a Faſt.

You will ſay then, What is a Faſt? In a word, a *Faſt* is nothing elſe but *the ſanctifying or ſetting apart of a day for humiliation, reconciliation, and reformation.* I ſay, it is to ſanctifie a *Day*; becauſe the day of a *Faſt* muſt bee equall to the Sabbath; the very word uſed in that place of *Ioel*, *Sanctifie me a Faſt*, ſhewes as much. *In that day you may do no ſervile worke, but muſt keepe it holy to the Lord.*

That

That you have to doe in that day is, first to *humble* your selves, as in that place of *Ioel*, *Turne to mee with fasting, mourning*, and *weeping*. Secondly, it is for *Reconciliation*, *Levit.* 23. 27. it is called a day of *Atonement*. Lastly, it is for *Reformation*, and therefore in the day of fasting, the whole people entred into covenant with God; as in *Nehe.* the ninth Chapter, and the beginning of the tenth verse, you shall see the Princes, and people came altogether, and seale a Covenant to the Lord, to reforme their sin of taking strange wives, and entred into a curse, and an oath to walke in Gods Law.

The defects which we are subject to in performing that duty.

I will say no more of that, but will only tell you, what are the failings which wee are most subject to in this businesse; for we may know the disease by the medicine: if God take great care to prevent our falling into a sinne, it argues that we are apt to fall into it. And first, we are very ready to rest in the worke don, *in opere operato*, to thinke that the very action will please *God*. Therfore it is carefully added in *Ioel* 2. *Rend not your clothes, but your hearts*: that is, when you come to sanctifie a *Fast*, do not thinke that the *very outward performance* of the duty moves mee: It is the heart that I looke to, therfore you must take care that at this time, your greatest busines be with your harts. *Lev.* 23. 29. *He who in that day* (meaning the day of the annual Fast, which was then instituted) *doth not afflict his soule* (for so the word is to be translated) *shall be cut off from his people*. The outward performance is not the thing that God respects, or accepts; he doth not regard that, (for he is a Spirit, and beholds the behaviour

1. To rest in the work done

haviour of the ſpirit;) he conſiders how we are affected in ſecret before him.

2 To do it for a fit.

A ſecond thing wherein we are apt to faile, is, to think that one day is enough, and when that is done, there is an end of the buſineſſe: but it is not ſo, that is but the beginning of it. *Eſay* 58.5. *Is this a Faſt, to hang downe your head for a day? Is it to bow it down as a Bulruſh?* Bulruſhes, you know, in a ſtorme hang down their heads, but when faire weather comes they lift them up againe. So when affliction is upon us, we are apt to humble our ſoules for a time, for a fit; but when a little peace or proſperity comes, we forget to be longer humbled: whereas the end of a Faſt, is ſo to begin the worke of Humiliation, that we may the better continue it afterwards.

3 Not to reforme upon the doing of it.

A third defect is this, we are perhaps content to do the duty, and with ſome affection too, but there followes no *reformation of life*. Therfore in the ſame *chapter*, ſee how carefully that is put in; *Is this an acceptable day to the Lord? Will I accept ſuch a Faſt as this? When you find pleaſure, and continue in ſtrife and debate?* That is, the Lord regards not the bare performance of the duty, unles the end of it be attaynd; now the end is nothing elſe, but that every particular man reforme the evils he is ſubject to; yea, his particular weakneſſes, and perſonal infirmities, the mending of w^ch^, is carefully to be endeavoured whē we ſanctifie a *faſt* to the *Lord*; elſe we aſſemble together for *wine* and for *oile*, As if he ſhould ſay, you have not ſought me when you howled upon your beds; but your *wine* and your *oile*: That is, men are affected with the judgments of the *Lord*, they deſire

Hoſ. 7.14.

to

to have them removed, they wish for ease and prosperity, and for that they assemble themselves; but to Me, saith he, ye returne not. A beast will do as much when it feeles any evill oppressing it; and therefore *God* cals it, *howling on their beds*, an action proper to beasts: but the Lord looks, that you seek him in sincerity, and that you labour to make your hearts perfect in him.

In a word; to conclude this, remember, there is a double performance of every holy duty; one is, when we do the work as a taske, and are glad when it is over; when we doe it as servants that doe eye-service to their masters: another is, when not onely the thing is done, but your hearts also are wrought upon; for that is the end of the outward performance, and the worke is so farre accepted as it hath an operation on our hearts and affections. It is so in every duty; as in Prayer, when you call on God in private, doth GOD regard the words of a Prayer? No, but 'its working on your hearts, 'its humbling of them, 'its bringing of them into fram, and making them perfect with *God* every day, by a thorow renewing of your repentance, and this is the doing of the thing. Amongst your selves, if a servant do onely make a show of doing a thing, it is not regarded; but he that brings the thing to passe is accepted of you: and that is it, which the Lord requires and accepts in our performances. Now we shall see that this Text will helpe us to all that is required in a Fast, as will appeare in the particulars.

There is a double performāce of duties.

1 When they be performed as Fasts.

2 When its affections are wrought upon in the duty.

Phineas the sonne of Eleazer, &c] In the former part of the Chapter the disease is set downe, and

Verse 1. 2. The Israelites disease sin.

The Israelites disease, sin. The consequent of sin is wrath. Vers. 3.

and that is sin, (which is indeed the onely disease of the soule) illustrated from two consequents. First, from the wrath of God, who (as the Text saith) was very angry with Israel, for *they had committed whoredome, and joyned with Baal-Peor.* That was the disease, the sin, for which they had brought on them Gods wrath. And secondly from an effect of that wrath, the Plague; (God struck them with pestilence, that is the punishment.

The effect of Gods wrath, the plague.

The remedy was the turning away of Gods wrath.

In this Verse is set downe the remedy, and that is the turning away of Gods wrath. For as the Physitian sayes, *Morbi curantur contrariis*, so it is true in Divinity: as the wrath of God was the cause of the plague, so the turning away thereof is the remedy.

Which was done by zeale. And that for two reasons.

This turning away of his wrath is set forth by the cause of its turning away; and that was the zeale of *Phineas*, while hee was zealous for my sake; and that is made good by two reasons. One is the latter end of my Text; therefore have I not *consumed* them *in my jealousie.* As if he had said, If *Phineas* had not beene zealous, my jealousie should have burned more and more, and the jealousie of that should have beene utter destruction. The second is Gods owne Testimony, set downe before my Text. *The Lord himselfe said unto Moses*, that his wrath was turned away.

Five generall points raised out of the text.

I will say no more for opening the words; but in them you shall see these five points lye evidently before you.

First, in that the removall of the plague is attributed to GOD, and to the turning away of his anger,

anger, this is cleerely deduced: *That it is God onely that doth good & evill*; for you see his anger brought the plague on them, and the turning away of his anger healed them againe.

Secondly, it is sin that causes Gods anger: anger in God hath alway relation to sin, for sin is the cause of it.

Thirdly, the way to turne away the Lords anger is zeale, for his sake.

Fourthly, if there be want of this zeale among us, his jealousie shall grow hotter and hotter, it shall increase upon us more and more.

Fifthly, and lastly, the issue of this jealousie of his, will be utter destruction.

1. Generall point, God only doth good and evill.

We will begin with the first, which is, That it is God only that doth good and evill to every Nation, to every Church and Kingdome, yea to every particular person. As you see here; it was not the corruption of the aire that brought the plague, nor the clearing of it with frost and wind, that turned it away; but the cloud of the Lords wrath shed this storme on them; and when he was appeased with them, there followed health and peace: *The Lord wounds, and the Lord heales.* For what is the plague but a sword in the hand of an Angel, who drawes it out, and puts it into its sheath againe, at his Masters Appointment? And is not there the same reason of all other evils? War you know is a terrible thing, when enemies come as Bees on a land; but doth not the Lord hisse for them? And againe, they are driven away as with a breath at his appointment. Famine is a leane devouring evill, w^ch^ causes the Land

to

to eat up the inhabitants therof; but is not the Lord the onely cauſe of it? Doth not he make the Heaven as braſſe, and the Earth as iron? Doth not he when he will, open the windowes of Heaven, and unſtop the bottels of the clouds, and powre out rain unſeaſonably? And is not he the cauſe of death, which is the journies end of both the former? To which every one of us is ſubject, yet we conſider it not. Though we ſee men fall from the Tree of Life every day, yet we regard it not. This the *Lord* takes only to himſelfe, *Pſal.* 68.20. *To the Lord belong the iſſues from death:* and therefore let us give to the Lord, this great Prerogative of his; That he only doth good and evil, and let no man queſtion it.

You will ſay, who doth queſtion it? It is very true; we do not queſtion it in words, but if we queſtion it in our deeds, it is an argument that our harts make a doubt of it, though our tongues do not queſtion it. Therefore let us examine the matter.

Certaine convictions for demonſtrations of the point.

If we thinke the Lord only doth good and evill, why then will not we obey him and ſerve him, and pleaſe him in all things? But provoke him to anger, by our words, and by our workes, as the Prophet ſpeaks. Perhaps you will ſay to me, as *Saul* anſwered *Samuel*, when he came from the war of the *Amalekites*; *O thou bleſſed of the Lord, I have fully kept the commandement of the Lord*; but ſaith *Samuel*, *If thou haſt done ſo, What meanes the bleating of the Sheep, and the lowing of the Oxen:* So I ſay to you, if you obey the Lord, what meanes ſo many ſins amongſt us? what means fornication & whoredome, which is ſo frequent? what meane thoſe Oathes amongſt

1 Conviction; The frequency of our ſinning.

amongst us, for which the Land mournes? Not onely greater oathes, but ſmaller oathes, which exceed the greater for frequency, though the greater exceed them, in that they take the Name of God in vaine. Againe what meanes the breaches of the Sabbath? Of which I will ſpeake a word by the way: and that you may know that I doe not blame you for that as a ſinne, which is no ſin, I will make this digreſſion. Do you not thinke that Sabbaths are to be kept, and to be kept holy? I will name but two reaſons to make it good; you ſhall finde them in *Eſay* 57. 30. It is *My Holy Day*. First, it is a Holy Day, and if it be holy, you may do nothing theron that is common. A Veſſell that is ſanctified and made holy, may not be imployed to take up common water, or uſed in common ſervices, for it is holy. So the time of the Sabbath is holy, therefore you muſt not ſpend it about common actions, for if you do, you prophane that which is holy.

A digreſſion touching the Sabbath proving that it ought to bee ſanctified.

1 Becauſe it is a Holy Day.

Secondly it is *My Day*, and if it be *My Day*, rob me not of it: every houre of that day that you ſpend in common ſpeeches and actions, you rob the Lord of that houre, for all the day is his.

2 It is Gods day.

And do not thinke that men were tied to this obſervance only, under the Old Teſtament; but know that it continues ſtill: doe but conſider with your ſelves, if the Lord ſhould have left it meerely in the power of the Church to appoynt a Sabbath day, it might have beene brought from a weeke to a moneth, and from a moneth to a yeare, and ſo if of meeting together had beene no neceſſity put upon us by God himſelfe, where would religion have beene?

It is further convinced.

1 From the hazard of Religion by leaving man at liberty.

beene? And do you thinke God would not have provided for his Church better than ſo.

2 From the Antiquity of its celebration.

Beſides, why ſhould it be queſtioned, when it is tranſmitted to us from the moſt ancient times. *Iuſtin Martyr* ſayes, that on the day which we call Sunday, the Chriſtians met together to worſhip God; and the people came out of the Countrey for that end, and it was a Solemne day.

Tertullian in his Apology ſaith as much: and therefore becauſe they ſpent that day in worſhiping God, all the Heathen called it Sunday. And in all ancient times it was never controverted, never called into queſtion.

3 From the uſefulneſſe of a Sabbath.

Againe, do we not need ſuch a day? Therefore the Lord ſaith, *Sabbath was made for man*; as if he had ſaid, I could have ſpared the Sabbath. It is not for my own ſake and for my worſhip ſake, but for mans ſake, that is, leſt he ſhould forget God, and be a ſtranger to him, which would redound to our own hurt. And therfore ſhall not we be willing to keep it, when it was for our owne ſakes that the Lord appoynted it? What gainers might we be in grace and holines, if we would ſanctifie every Sabbath as we ſhould? Should we be loſers by it: but this is a digreſſion, and I ſpeake it by the way. But marke it, I ſay, if you keepe the Commandements of God, *What meanes this bleating of the ſheepe?* Theſe acts of diſobedience on his owne Day?

2 Conviction is our neglecting of duty.

Wee will goe on in the examination. If indeed wee thinke that it is the LORD that doth good and evill; why are wee ſo inobſervant and negligent of him? why doe we reckon it a wearineſſe

rineſſe to ſerve him? why turne wee Religion into formalitie, poſting over holy duties in a careleſſe and negligent manner, when we ſhould be carefull and fervent in the ſame? Why is there ſo little growth in religion, ſo much barrenneſſe in good workes, the price whereof is more than gold and ſilver? In a word, Why doe wee turne the maine into the by, and the by into the maine? That is, why goe wee about all other buſineſſe as our maine and chiefe ſcope, and take in holy duties by the way, more to ſtop the mouth of naturall Conſcience (as carnall men may doe) than for any delight wee have in them? If wee thinke God to be the Author of good and evill, why are theſe thengs ſo? Every man is ready to profeſſe his faith in the Truth hereof, but if wee did beleeve it, wee ſhould be more carefull to pleaſe the Lord in all things.

3 Conviction is our not fearing and truſting him alone.

Againe, if wee thinke that God onely doth good and evill, why have not wee our eyes on him altogether? why doe wee not feare him, and nothing els, truſt in him and in nothing beſides, depend on him, and upon no other? In all our calamities and dangers, why doe wee not ſeeke to him as to one that onely can helpe us, and heale us?

Queſt. You will ſay, wee doe depend on God, wee truſt in God and none but him?

Anſw. Diſcovering the Nature of truſting in God, which is to be content with God alone.

It is very well if you doe; but conſider, that to truſt in God, is to part with all for his ſake, and to have an eye only unto the recompence of reward, to be willing to deny our ſelves in our profits, and credits, and pleaſures, to be content to have him alone. Thus Saint *Paule* expreſſes it, 2. *Tim.* 1. 13.

Therefore,

Therefore, saith he, have we suffered these things, *for we know whom we have trusted.* As if he had said, we have parted with all, we are content to be led from prison to prison, we are content with God alone, for we know the power and faithfulnesse of him whom we have trusted.

2 To rely upon him in Exigents.

Againe, to trust in God, is then to rest on him, when the case is such (marke it) that if we faile we are undone, then to build on him as a sure rocke; that is the nature of true holines, and exact walking, when God puts us into an exigent, removes from us friends, takes away worldly helpes, yet in this case to trust him. Thus *Hester* trusted God, when she undertook that dangerous enterprize, *If I perish, I perish*, when if the Lord had failed her, shee had lost her life. So *Daniel* trusted God, when hee would put himselfe upon him, being in such danger for the open profession of his Religion, which by death they would have forced him to deny. Thus *Asa* trusted God, when he went with a smal number against a great multitude, the Text saith of him, *That he trusted in God.* Now do we thus trust him? Surely we doe not: but when faith and sense come into competition, when they meete together on a narrow bridge; wee are ready to byas our conscience the wrong way, to goe aside, and decline the blow, that is, we are ready in such a case, though with breach of a good conscience, so to trust in *God*, that withall we will keepe a sure foot on some outward, probable, sensible meanes, that if God failes us, yet, we may know what to trust to. The truth is, we do not leane to the Lord. For what is it to

Which is instanced in *Hester*. And *Daniel*.

leane

leane to him? You know a man is then said to leane, when he stands not on his owne feete, but so rests the bulke of his body upon a raile, or staffe, or the like, that if it faile him, he fals down: To rest on God in this manner, is to leane to him; and did we thinke that hee had all power to doe good and hurt to the Creature, wee should thus trust in him; but in that we do it so little, and so seldome, it is an argument that whatsoever wee professe, wee doe not indeede beleve it. Last of all (to make an end of this examination) if wee thinke indeed, that the Lord onely is able to doe good and evill, why doe we not that which is a necessary consequent thereof, which you shall finde in *Gen.* 17. 1. it is Gods speech to *Abraham, I am God All-sufficient, therefore walke before me, and be perfect.* Marke that, when any man thinkes GOD to be *All-sufficient*, that hee hath *all power* in his hands, that hee is *All-mighty* (for so the word signifies) that which will necessarily follow on this beliefe, is this; hee *will bee perfect* with the LORD. You will say, I hope we are perfect with GOD: But if we bee, why are our actions so dissonant? why doe wee serve GOD so by halfes, and by fits? why are we so unequall and uneven in our wayes? we are zealous for a fit, and in some particulars, but grow cold againe, as if we never had beene the men. We goe on in a good course, till we meete with some crosse, and then we baulke it; till wee meete with some advantage and preferment, and then wee step out of the way to take it: Is this to bee perfect with GOD? But if wee thought the LORD to bee

4 Conviction, or not walking perfectly with the Lord.

All-ſufficient and *Almighty*, we would walke *perfectly* before him. For what is the reaſon that any man ſteps out from God? It is becauſe he finds ſomething in the Creature, which he ſees not in God; therefore ſaith God, *I am All-ſufficient*, that is, let a man looke round about him, and conſider whatſoever it is that he can deſire or neede, he ſhall have it in the Lord, for he is *All-ſufficient*. Why then ſhould not you be perfect with him? why will you ſtart from him at any time, or upon any occaſion? And this ſhall ſuffice to make it evident, that it is a very hard thing to beleeve this indeed, that God only is able to do good and evill.

Indeed we care for the favour of Princes, and thinke that they can hurt, or do us good; and therefore we are ſo intent about them, ſo buſily occupied about them, but this would not worke on us ſo much, if we did beleeve that which I have now delivered unto you, that God onely is the Authour of good and evill.

Reaſon 2. To proove the point.

Therefore will we reaſon with you, and ſee if we can plant this principle in you, and ſtrengthen your beliefe thereof. For it is certaine that all the errours and obliquities we find in the lives men, come from this, that theſe common Principles are not throughly beleeved, but by halfes, and of them we faile in more than in this; for if we did beleeve that God is the cauſe of all, we ſhould ſerve him with willing hearts and ready minds in all things. It is true, wee thinke God hath a chiefe hand in good and evill; yet we thinke the Creature can do ſomwhat too, but conſider this one reaſon.

If

If the Creature were able to do you good or hurt, I will bee bold to say to you, that God were not God, and you might be absolved from worshipping him: For this is a principle planted in every mans nature, by the Author of Nature, that we regard or neglect every Creature more or lesse, as they are more or lesse able to doe us hurt: now if the Creature could but in part do us *good* or *hurt*, wee need not then care to worship the *Lord onely*, for he onely could not benefit or hurt us, but God onely is to be worshipped; therefore he onely hath power to doe good or hurt. For on this ground wee worship him alone, that hee onely is able to doe good or hurt, otherwise hee were not a compleat adequate GOD to the worship that is required.

Reason 1. If the creatures could do good or evill, God were not God.

Againe, if the Creature could doe any thing, it might chalenge part in the *Deity*, but it is impossible there should be any more *Gods* than one: Therfore it is the Lord onely that doth good and evill. Thus *Amos* concluds it in his third Chapter, *Is there any evill in the City that he hath not done?* And so we may say, Is there any good that he hath not done; where marke the generality, *Is there any evill that hee hath not done?* Therefore glorifie him in thy life, and in all thy wayes: For, as *Daniel* told *Belshazer*, *In his hands are all our wayes.* That is, wee take not the least step to prosperity or adversity through the whole course of our life, but it is the Lord that guides our steps. Therefore in 2 *Cor.* 1. 3. *Paul* cals him the *God of all comfort* exclusively, so that no Creature is able to joyne with

Reason 2. The Creature should be God

Dan. 5. 23.

him in giving the least comfort.

Object 1. From the operation of second causes.

But you will say to mee, Is this so? Doe not we find by experience, that riches, and friends, and credit, and wisedome and the like doe comfort us? And that the want and absence of these doth us hurt?

Answ. 1. 1. The Lord workes by them.

Yes, but I may give you this double answer, First, these things are at Gods disposing and command, therefore it is not they that do any thing, but the Lord by them. It is the hand that brings to passe a thing, yet it is not vertually in the hand, but in the will of the man that commands it.

Reason 1. Which is illustrate by some comparisons.

But secondly, I answer, It is not these things that do you good or hurt, but the LORD by them. You know when water heates the hand, you doe not say, the water doth it, but the heat that is by the fire in the water. When you take a medicine in Beere or Wine; it is not the Beere or Wine that cures, but the medicine that is taken in that Beere or Wine: So it is the Lord that refreshes and comforts, he wounds and he heales by the creature, but the creature doth neither.

But you will say, this ability is borne and bred with the creature, and is never separated from it.

I answer, it is very true, the Creature hath a fitnesse in it to doe us good or hurt; but it is not able to put forth that fitnesse, or that strength, till it bee acted by God; that is, till it be set a worke to doe it, by his blessing or cursing: For example, The bread hath a fitnesse to nourish, but if GOD sayes not to the bread, nourish such an one, it shall not be able to doe it; for we live not by bread,

but

but by the Word of God, by his blessing of it, and commanding the Creature to doe it. On the other side; take a disease, or any Creature that is fit to doe us hurt, it shall not hurt, unlesse the Lord say, goe and strike such a wretch, be an instrument of mine to punish him. Let an Axe be never so sharpe and keene, till the Worke-man take it in his hand and apply it to the worke, it shall doe nothing: So Gods blessing and cursing doth all; for Gods blessing is nothing else, but his bidding of the Creature to doe such an one good; and his cursing is nothing else, but his bidding of a Creature afflict such an one: and therefore sometimes men are cheered by the Creature, sometimes againe they want that cheering; somtimes they have contentment therein, and sometimes againe they have not. And hence it is, that there may be abundance of all things, and yet be no more than as the huske without the graine, as the shell without the kernell, affording nothing but emptinesse. Againe, you may have a hundred-fold with persecution, that is, God can give you more comfort in persecution, and the want of every thing, than you had in prosperity, when you had every thing supplied: therefore in *Ier.9.23.* see how the Lord reasons, *Let not the strong man rejoyce in his strength, nor the wiseman in his wisedome*, and why? For *it is I the Lord which exercise loving kindnesse, and judgement, and righteousnesse in the earth*. As if he had said, if these things were able to do you good or hurt, you might rejoyce in them, but it is *I the Lord* that show justice and judgement, and am only able to do all. So in

By their different effects.

By places of Scripture.

Psal. 62. 10. *If riches encrease, set not your heart on them*, and why? *For power belongeth unto God.* But they might object, The Lord useth the meanes; that is answered in the last *verse*. It is true, but *God* rewards according to our workes, and not according to our meanes. And so much for the clearing of this: now we will apply it.

Vse 1. To labour to see God in his greatnesse.

First, if the Lord be able to do all good, and evill, then learne we hence to see God in his greatnesse: the Lord is forgotten in the world, we doe not see him in his greatnesse and Majesty, and Almighty power; if we did, it would draw all our thoughts and affections to him, which are now occupied about so many severall fancies: I say, they would be all pitched on him, whereas seeing they are conversant about poverty and riches and friends and disgrace, as able to do good or evill: it is an argument, we attribute that to the creature which belongs to *God*, wch is no better then Idolatry: as in *Colos.* 3. 5. *Mortifie your earthly members, fornication, uncleanesse, and covetousnesse which is Idolatry*; marke that. Now Idolatry is of two sorts, either when you worship the true *God* in a wrong manner, or else when you make the creature *God*: and that you do either when you conceive the creature under the notion of *God*, as the heathen did the Sun and Moone: and the Papists do the bread, (for if there be Idolatry in the World, that is Idolatry) or else when you attribute to the creature that which is proper to *God*, that is, when you place your comfort and safety in the creature, and so place your joy & delight in him. And thus we do when we thinke riches or poverty

Which would draw our affections to God.

The want of it carries us to the Creature, and brings us upon the danger of Idolatry

by their presence or absence can do us good or hurt. *Isa.* 41.23. you shall see there, the Prophet useth two arguments to prove that Idols were not gods: First, *They tell us no things to come*: Secondly, *They do neither good nor evill*. As if he had said, if they could do good or hurt, they were gods: yet there is a secret opinion that lodgeth in our breasts though we observe it not, that these things, can doe us good or hurt; and therfore, because our affections follow our opinion, we lust after them inordinately; and thence it is that they steale away our hearts, as *Absolom* was said *to steale away the hearts of the people*: that is, he who was not the owner tooke them. And secondly, he did it secretly, and so deale the creatures with us, when wee have a secret opinion of them. The rich man in *Luke* having much wealth about him concludes, *Now soule take thy ease*. And when *Davids Mountaine* was made strong, he says, *therefore I shall not bee moved*; and have not wee the same thoughts in us? Are not we ready to think, if I had such an advantage, such a friend, I should doe well? But I say to you, that if you had all these, you should not be a jot the better, nor in the want of all these are you a jot the worse; for it is *God* only that creates peace, and cōmands comforts; that you may set down for a conclusion. That is his Perogative Royall, and thence it is that we must love him with all our hearts, and with all our soules; thence it is, that we are not to regard the creature at all, because hee onely can make our lives comfortable or not comfortable.

By advancing the Creatures in our opinions

If this were beleeved, how would it change our

joyes into teares? What an alteration would it make in our lives? If wee did beleeve it indeede, should we be so taken up in seeking of wealth, and outward excellencies, and not rather in growing rich in faith and good-workes? If it were well planted in our hearts, we should minde nothing but grace and sin: for you know grace onely findes acceptance with God, and sin onely provokes him to anger. And indeed what in the world else is worthy our intentions: you may joy in these things, but still remember the Apostles rule, *Buy as if you bought not, and grieve as if you grieved not, &c.* Why so? Because these things can doe you neither hurt nor good, if they could, they might have your intentions, but they cannot. Therefore doe as *Moses* did, *Heb.* 11. 27, *He endured, for he saw him that was invisible.* What then? Therefore hee *forsooke Egypt not fearing the wrath of Pharaoh.* When he saw God in his greatnesse, when hee *saw him that was invisible*, that is, when he saw him as if he had beene visible, it removed all feare of the creature. When a man sees the Sunne, what is a Candle or Torch to him? And so will all these things seeme to thee, if thou couldst see God in his might. If God onely doth good and evill, why then doe you hasten after outward things and weary your selves in vaine for that which will not profit? Therefore the Schoole-men call sin *Aversio a Deo* and *Conversio ad Creaturam*, a turning from God, and a turning to the Creature.

Question concerning the use of the creatures.

But you will say, to what end then are the creatures? And what will you have us to doe?

I

I answer, you may make use of these things (I deny you not that liberty) onely use them with a dependant affection, so as still you have an eye on God; you may take water out of the streame so as you have an eye to the *Fountaine*; you may take light from the Aire, so as your eye be on the Sunne. So that if the glory of the Sunne set, you account all your light to bee gone though you have the Aire still: that is, you may enjoy all these outward comforts, you may use your wealth and friends, and have Wife and Children, *&c.* but your comfort shall not bee more nor lesse, nor your prosperity longer nor shorter, than as God is pleased more or lesse to shine on you, by the enjoyment or want of whose favour, you may be happy in the want of all, and abundantly miserable in the having of them all. Therefore saith the Prophet, *You have forsaken God the fountaine of living waters, and digged to your selves Cisterns that will hold no water.* What is that? It is as if the Lord said, what doe you meane? It is the Lord that doth all; hee is the Fountaine, and the Creatures are but Cisternes, and all their comfort is but borrowed. Againe, you have in God living waters, that is, comforts of a better nature; but the water that you find in these pits is but muddy water. Againe, he is a fountaine that is never drawne dry, but these are broken pits that hold no water.

Answ. They are to be used with a subordinate affection.

Againe, if God onely doe all good, and evill, then let us consider that what businesse soever wee have in the world, what outward imployment soever wee exercise our selves in, yet our maine businesse

To looke to God in all our businesse.

businesse is in heaven; we be ready on all occasions to look to the face of the Ruler, of the Physitian of men, and creatures: but we forget that the swaying of the ballance this way, or that way, is from the Lord. When *Iacob* had prayed earnstely to be delivered from *Esau*, *God* answers him, thou hast *prevailed with God, and thou shalt prevaile with men*; so whatsoever businesse you have on earth, if you will bring your enterprize to passe, prevaile with God, and you shall be sure to prevaile with men; turne him, and all is turned with him, for all depends upon him. Whatsoever is done on earth, is first done in heaven, and concluded there, and then we feele and taste the fruit of it here. From this generall we may descend to particulars; and from hence you may learne, That it is not our Army by Land, nor our Navy at Sea that shall secure us at home, or prevaile abroad, though it be well that these things be done, and therefore you doe well in contributing cheerfully to his Majesty, for the maintenance thereof, for the common good: yet still remember that all your businesse is in heaven; and that you must trust more to your faithfull prayers, then to your preparations for successe in all enterprises.

Hee doth instance in particulars.

It is not our wodden wals that will guard us, nor the sea wherwith you are invironed, nor our policy, counsel, and strength that will secure us, it is turning to God, and clensing the Land from the sins wherwith he is provoked, that will do it. Turne to him, and he will turne to you, that shall be a blessing on us and our enterprises. This is to see *God* in al things, this is to sanctifie and exalt him for *God*, in our hearts; without this all is nothing.

I

I will end this poynt with this briefe direction: you know there is in every man (I speake now of every man that is holy, and not of others who are strangers from God) *the flesh*, and *the spirit*; there is faith and sense: and one of these two every man sets on work to take a view of the things that are before thē. If you set faith and the spirit to work on things, they will tell you, it matters not what outward things are, what the creature is, for it is God that doth all: set the flesh on worke, set sense and carnall reason on worke, and they will bring quite contrary newes; like the wicked Spies that were sent into the Land of *Canaan*, who when they did but cast their eye on the state of things there, they were first discouraged themselves, and then discouraged the people; *Oh there be Gyants, and wals reaching up to heaven!* Whereas the good Spies that looked on things with an other eye, brought another kinde of message. Iust thus it is with us, in sending out our Spies to looke upon the state of things before us, if wee send forth the Flesh, Sense and Reason, they bring report of terrible Wals, and cruel Gyants, their power is so great, their forces so strong, that there is no medling with them; but send Faith, and the Spirit, and the Will, like good Spies looke on things with a right Iudgement, and indeed that is all the difference betweene an holy man, and another; the one looks on things with another eye, he sees a vanity in the Creature, which the other doth not, hee sees an All-sufficiency in GOD, which the other cannot. And therefore he hath onely an eye to the LORD, all his care is to serve him, and

Vse 3. Set Faith and the Spirit on work to judge of these things.

and please him in all things. So he hath no ill newes from heaven, he cares for nothing on earth. The other cares not how matters stand betwixt GOD and him, so all things be well below, so his Mountaine stands strong; and therefore that wee may judge of things with a righteous judgement, wee must bee carefull to see them in their true nature, which onely Faith, and the Spirit will present. And so much shall serve for that point.

Two generall points. Sinne causes Wrath.

You see then, that it is the wrath of GOD that doth all hurt, and the favour of the Lord that doth all the good. We come now to the second point, which will come in well upon the former: That it is the sin that causes wrath; sin and wrath are knit together, they are inseperable. So that as *Elisha* said, when *Ieboram* sent a messenger unto him to take away his life, when he was sitting in the house with the rest of the Elders, *Shut the doore upon him, and hold him fast, for is not the sound of his Masters feete behinde him?* So I say to every man, If sin and wrath come together, then first shut the doore of sin, which is the Messenger, suffer it not to come in, give it no entertainment, for is not the sound of his Masters feet behinde? Doth not the wrath of God follow? And shall not that wrath take away our head, as *Elisha* said? Therefore, if you will keepe out Gods anger, keepe out sin.

Which he illustrates by a Comparison.

Object. From the insensibleneſſe of wrath.

But you will say, I feele no such thing. I have committed sinne, and yet have no experience of his wrath following so close upon it?

Answ. Containing in it the proofes of the doctrine.

I answer, you must know this, that as diseases must have a time of ripening, so must sinne. You know

know the poyson of a disease enters not into the heart at first: Sinne hath certaine *Vestigia*, which are set downe, *Iames* 1. 14. *When Lust is conceived it brings forth sinne, and when sinne is ripened and perfected, it brings forth death.* The reason why it brings not death presently, is, because it is not perfect, because it is not ripe. *The sinnes of the Amorites*, saith God, *are not yet full.* *Ahab* had committed a sinne, he had got the Vineyard, and slaine *Naboth*, and yet heard nothing of it; but when he had killed, and taken possession too, then came the Messenger of wrath, and execution followed. God let *Iudas* goe on, till he had made the match, taken recompence, and betrayed his Master, but then wrath came in upon him. God stayed a great while, till the sin of *Pharaoh* was perfected, till his hardnesse of heart was come to a ripenesse, and then he was drown'd in the Red-sea.

Therefore, in the second of the *Romans* it is said, *There is a treasure of wrath.*

Now in a treasure there are three things: First, when a man is once able to treasure up any thing, he is still adding to it, and by degrees it growes: and in that sense the Lord hath a treasure of wrath, as we adde sins, he addes drops to the viall of his wrath, till it be full.

Secondly, it is a treasure for a time, it lyes still a while, for else it were no treasure.

And Thirdly, when the time of expence comes, then it is opened: And so it is with the wrath of the Lord, it is gathered by a little and little, as you heape up sin by little and little, then it lyes covered for

Gods wrath is a treasure.
1. Because our sinne adde to his wrath.

2. Because it lies still for a time.
3. Because in time it is expended.

for a time, but in due ſeaſon there ſhall bee an expence of it; if you ſow to the fleſh, the ſeed muſt lie covered a time, and then it muſt have a time of ripening, but at length comes reaping. Therefore be not deceived in this, though you feele not the wrath preſently, yet thinke not that it will not follow. No, be aſſured this linke betweene ſinne and wrath cannot bee diſſolved. You ſhall finde a phraſe in 2 *Pet.* 2, 3. *Whoſe damnation ſleepeth not*; what is the meaning of that? That is, they bring on themſelves ſwift Deſtruction, though they thinke damnation ſleepes, yet it doth not ſo, it goes as faſt as we, and will be ſure to meete us in the journeyes end. So *Moſes* uſeth this phraſe, *Your ſinne ſhall finde you out*: And *David* in the Pſalmes ſaith, *Evill ſhall hunt the violent man to overthrow him*; that is, Sinne when it is committed is like a *blood-hound*, which, though a man be got farre from the place where a thing is acted, yet followes the Tract, he purſues, and gives not over till hee hath found: So GOD ſets ſinne upon the Sent, as it were, and it will bee ſure to finde us out. And for the moſt part when wee thinke our ſelves ſafeſt, it deſtroyes us ſuddenlieſt. Doe not thinke therefore, that theſe two linkes of ſinne and wrath can bee ſevered. That which deceives us is this, wee ſee all is quiet, and heare no more of ſinne, but you muſt know that all that while ſinne is ſending its cries to heaven for vengeance, which are like unto the Vapours in the middle Region, that are ſent up inſenſibly, wee ſee them not, we heare them not, but they come downe in a Storme. As GOD ſaid to *David*, *Thou offendeſt*

Sinne is like a ſtormy cloud.

fendedst in secret, but thy punishment shall be before this Sunne. Wee thinke sinne a small thing: A great body, when we are past a mile or two from it, we thinke very little, which proceeds from the weaknesse of the eye. The same imbecillity is in our mindes, when sinne is past a great while since, we looke not on it as the same thing, whereas the sinne is the same in it selfe, the same in Gods account, and shall have the same punishment. *Simile.*

But you will say, Is this the case of every man? Who then shall bee saved? *Object. 2.* From the generality of sin.

I answer, there is a difference in sinnes. Sinne doth not alwaies bring the same thing to passe in all, though in some cases it may; both godly men and evill men doe sinne; Pearles and Pibbles may both fall into the mire, but one is a Pearle, the other a Pibble. And there is this difference in the punishment, if a Sonne offend, his Father will chastise and admonish him, but not cast him off, the Father will spare his Sonne in whom he delighteth, but if a servant offends him, he turnes him out of doores, and will no more have to doe with him; if you be servants of sinne, eternall wrath shall come on you, he will turne you out of doores, and utterly cast you off. *Answ.* Yet all sin not alike. And therefore are differently punished.

Wee will apply this. And first, it shewes you, that if sinne still drawes on wrath, then if you cannot see sinne in it selfe, yet see it in its Effects, in its Concomitants, as it is attended on by the wrath of GOD; though you care not for the blacknesse *Vse 1.* Of the Point. To see sinne in its effects.

blackneſſe of the cole, yet care for the burning of the cole; though you care not for the foulneſſe of ſinne, which holineſſe ſhould teach you to regard, yet let the fire that is in it move you, ſpecially conſidering it is the wrath of God, which feare and ſelfe-love ſhould perſwade you to decline: *Pſal.* 90 11. ſaith the Pſalmiſt there, *Who knowes the power of his wrath?* As if he had ſaid, no man knowes it but thoſe that have felt it. I ſay, it is a thing we doe not know: *Rom.* 9. 22. ſaith the Apoſtle there, *What if* GOD *to ſhew his wrath, and to make his power knowne, ſuffer with much patience the veſſels of wrath fitted to Deſtruction?* Marke it; the meaning is, when the Lord comes to execute his wrath, he will ſhow his *Almighty power* therein: As hee ſhewes the *Riches* of his glory in his mercy to others, ſo his very *Power*, yea, the *tranſcendent greatneſſe of his power* ſhall be declared in his *Wrath*. But, alas, wherefore doe I goe about to enlarge my expreſſions of this Wrath? The truth is, you will never underſtand it by the ſpeaking of others, it muſt be the Lords worke.

Which is urged from the Terrour of Gods wrath.

If he will manifeſt himſelfe to you, that is, if he will open a creviſe to let in to your ſoule the leaſt glimpſe of him in his wrath and anger, it will amaze and confound the ſtouteſt hearted of you all. *Saul* was a ſtout man, *Achitophel* was a wiſe man; but when God manifeſted himſelfe to them, as he did to *Saul* the day before he dyed, when God would not anſwer him, when he apprehended God in his wrath, he fell downe to the ground. If God be ſet againſt us, let but an imagination, an apprehenſion,

sion, yea, the least thing, come as a Messenger of his displeasure, as an Arrow dipped in the venome of his wrath, it shall be insupportable.

But you will say, I never felt it to be so terrible.

Object. From the not present feeling of Wrath.

I, but if once the Lord shall mingle the *least troublesome thought* with his *wrath*, so that you shall see him in it; I say, that will amaze and confound you, as the hand-writing did *Belshazar*: It was not the hand writing that did so distemper him, but the apprehension of an angry God, that was able to take away his life from him. When God came to *Elijah*, 1 *King*. 19. 11. he first of all sent a wind that broke the Mountaines, and rent the Rockes; then he sent an Earthquake, and then a Fire, to let him know what a God he is: And thus shall every man finde him, that meets him not by repentance. Therefore doe not trust to this, that the sins you committed are long agoe past.

Answ. It is not felt, because it is not apprehended

I will for that purpose commend unto your remembrance *Ioabs* case; and *Shime's* case: *Ioab* had committed a sinne long agoe, but he was never a whit the better for that, his pardon being not sued out, God so ordered it in his providence, that his Gray-haires should be brought to the grave in bloud. So *Shimei* seemed to be quiet a great while, but at last the Lord met with him. I may also tell you of *Sauls* sinne in wronging the *Gibeonites*, though it rested a while, yet it was brought home to him at the end.

2 Sinne remaines on Record.

But, you will say, I feele nothing: But let not that deceive you; remember that terrible saying in 1 *Sa*. 3. *Samuel* threatned from God a great judgement on the house of *Eli*; but the house of *Eli* flourished still: It is no matter for that sayes *Samuel*, I would have you

3 And at length God will strik once for all.

know this, that when the Lord begins, he wil also make an end, that is the greatest terrour of all others. When a man observes this to be his case, to lye in sin, and goe on in sin, and thinke there is no Iudgement, nor greater terrour, it is an argument that when *God* begins, he will also make an end. As when one that is seldome sicke, is seized upon by sickneſſe, he is as one that is left by the Physitians, there remaines nothing but death.

Object. The remedy prescribed, is to meet the Lord *Answ.*

But you will say to me, If this wrath of God be so terrible, and it be sin that brings this wrath, what shall I doe?

I answer, It is your wisedome then to meet the Lord: *Amos* 4. 12. *Therefore,* saith God, *will I doe thus unto thee, and because I will doe thus, prepare to meet thy God, O Israel.* When the Israelites had sinned, sayes *Moses* to *Aaron, Behold his wrath is gone forth, run quickly with Incense, and stand betwixt the living and the dead.* It is our case, wrath is gone out, the Plague is begunne amongst us; therefore let every one looke to his owne privates, and know that the way to prevent further Iudgement, is to meet the Lord.

But what is it to meet the Lord? It stands in two things: First, in Humiliation of our hearts; Secondly, Reformation of our lives.

Which consists, first, in Humiliation.

First, there must be Humiliation, and indeed till then, no man will goe in to God. We preach Reconciliation in the Gospell, but men regard it not, because they be not humbled; men will only cheapen the kingdome of God, but they will not buy it; they wil not go through for it, till they know the bitternesse of sin. Men doe in this case, as the Israelites, of whom when *Cyrus* made a Proclamation, that every one that would might go out of

of Captivity, only they went, whose hearts the Lord stirred up; and what should stirre up our hearts to goe out of the bondage of sin? Surely nothing but this sense of sinne, Humiliation for, and Apprehension of the wrath of God. In the Iubile, every man would not go out of servitude, some would continue servants still; and why? They felt not the yoke, for if they had they would have gone out. So I say, this very Gospell that we preach is a generall Iubile, every one may go out from under the yoke of Satan if he will; but till men feele the bitternesse of sin, the heavinesse of his yoke, till men be humbled they will not goe out, but continue seruants still. And therefore Humiliation is first required; for as long as a man hath any thing to trust to, hee will not come in. It was the case of the Prodigall Sonne, as long as his goods lasted, he thought not of returning home, when they were spent, he hired himselfe forth, and if that could have afforded him a living, he would not have come home, nay, if he could have got huskes to maintaine life, he would still have stayed abroad; but when all meanes of comfort failed him, when he had nothing to support him, then saith he, *I will goe home to my fathers house.* And so till we bee humbled throughout, so that we can see no meanes of longer subsistance that our hearts be throughly touched with the sense of sin, we wil never come in to God; and that is the first thing we must doe.

In Reformation.

Secondly, this is not enough, but that you may meet the Lord there is required reformation likewise. And herein I will say this briefly, you must remember that this reformation be generall, of greater sinnes, and of smaller too.

Oject. The ſmalnes of ſin. *Anſw.* The leaſt ſin is diſobedience againſt God. Inſtance of the example of *Saul* The example of *Adam.*

You will ſay, I hope there is ſome difference, and every ſmall ſinne is not ſuch a matter. I will ſhew the danger even of ſmall ſinnes, and ſo will end this point. You ſhall ſee what a ſmall ſinne is by that ſpeech of *Samuel*, 1 *Sam.* 15. 23. when the Lord had bidden *Saul* to *goe and ſlay the Amalekites, and deſtroy them and theirs utterly*, but *Saul* did not ſo, for he ſpared the beſt of the flocks and *Agag* their King: *Samuel* gives him this anſwer in effect; *Saul*, ſaith he, be the thing never ſo ſmall, yet thy not doing of it is diſobedience, yea, it is ſtubbornneſſe and rebellion. And ſo I ſay to every one, be the ſinne never ſo ſmall, inſtance in what you will, is it not diſobedience? Suppoſe it bee the leaſt Oath, yea, but a vaine ſpeech; ſuppoſe it be careleſſe performance of holy duties, bee they what they will, yet is it not diſobedience? Is it not repugnant to what the Lord hath commanded? As the Lord ſaid to *Adam*, the matter was not the action of eating of the *Tree*, but haſt thou *eaten of the Tree of which* I ſaid *Thou ſhalt not eate.* And if it be diſobedience, whether it be in greater or ſmaller matters; ſee what *Samuel* judgeth of that, *Diſobedience and rebellion* is as *the ſinne of witchcraft, thou haſt caſt the Lord away* by doing *it*. The meaning is this, When a man comes under the Lords government, he applies himſelfe to him as the Souldier doth to his Generall, alwayes to follow him, and in all things to obey him; now hee that diſobeyes his Generall, he caſts his Generall away and leaves him. And thus *Saul* was ſaid to caſt the Lord away, becauſe in that particular he would not follow him.

Every ſin is the ſetting up of another God.

Againe, why doe you ceaſe to follow the Lord, but that

that you ſet up ſome other god to follow? And therfore *Samuel* addes, ſtubbornneſſe and diſobedience is as Idolatry; that is, you never diſobey God, but you take another god to you, therefore it is no ſmall ſin, becauſe every ſinne is diſobedience. And ſince God commands exactneſſe, ſince he hath commanded me to keepe the Sabbath, to pray, and to be fervent, and frequent in it: conſider it, ſhall I neglect what the Lord hath commanded me? If there be a command to this or that duty, am not I bound to endeavour to keep it? And if I goe aſide, ought I not to returne againe, for elſe it is diſobedience?

A difference betwixt a godly and a wicked man in regard of ſinnes.

It is true, the beſt of the Saints are not able to doe all this; that we doe not deny, yet this they doe, they endeavour to doe it, they carry a conſtant purpoſe of heart to doe it, they deſire to doe it, they never come to give over ſtriving to doe it; they never ſay, I muſt give liberty to my ſelfe in this, I cannot chooſe but faile in this, and ſo lay aſide their waſters: they have continuall war with *Amalek*, they never make peace with ſin; and that's the difference betwixt ſpirituall men and others, they are as a Spring: for if an uncleane thing fall into a Spring, the Spring is not unclean, becauſe the Spring workes it out again: Indeed if it fall into a Pond or Pit of water, that ſhall be uncleane becauſe it lies there, it cannot work it out. So it is with every godly man; in every regenerate heart there is a Spring of grace, though he may ſometimes fall into foule ſins, yet he will work them out, and cleare himſelfe againe: whereas another man when he is fallen into ſin, continues in it, the guilt and power of it remaines upon his ſoule, and he excuſes himſelfe with the ſmalneſſe of it.

No sin is small, for it is committed against an exact Law *Mat.* 5.18.

This is a common fault, and therefore I will presse it the more. Consider that which Christ saith, *Heaven and earth shall passe, but the least jot of this Law shall not passe:* What is the meaning of that? It is as if he had said, some things in the Law of God you may thinke small, which are but iotas, though other things bee greater; but take you heed that you keepe every particular, for there is not a jot of it, but the Lord will have all his servants regard it exactly; they shall have respect to every Commandement, and to every part of that Commandement, the least particular in his Law shall not passe away. For consider, if it were not so, it would be a prejudice to the Lords wisdome, for there would be something that he commands which we might slight. But the Lord that hath commanded all both great and small, knowes that it is best that all shall bee kept, and therefore though heaven and earth shall passe, yet the least jot of that Law shall not passe; that this is the meaning of the place you may see by Christs exposition of the Law.

The *Pharisees* said, *Adultery must not be committed*, but I say (saith CHRIST) *Hee that lusts hath committed adultery in his heart:* They said, *You must not sweare by the Temple*, but I say, *Sweare not at all:* they said, *An eye for an eye, and a tooth for a tooth*, but I say, *you must forgive your brethren.* Thus we must labour to resist in every, even the least particular, and reforme our selves in the omission of the least particle of the Law. And so much likewise for the second point.

The third generall point, Zeale turnes away wrath

Thirdly, we come now to consider what it is that turnes away his wrath, and that is Zeale. *Phineas hath turned away my wrath, while hee was zealous for my sake;*

sake; so that Zeale turnes away the LORDS wrath.

You shall see it exemplified in *Elijah*'s answer to the LORDS demand, 1 *King.* 19. 4. *What dost thou here Elijah?* As if he had said, what hast thou done abroad in the world? Sayes he, *I have beene zealous for the Lord of Hosts, because the Children of Israel have broke thy covenants, throwne downe thine Altars, and killed thy Prophets, and I only am escaped.* As if he had said, I have done the most I could for the safety of the Church, I have beene zealous for the Lord, and therefore he prevailed with God for his own deliverance. You may see it likewise in *Iehu*, who being zealous not in word only, but in deed also, turned away the wrath of the Lord.

I Proved by Scripture and instances. 1 *Elijah*

And you may know it by the contrary, that it is zeale that turnes away the *Lords* wrath, because it is coldnes and luke-warmnesse that brings on his wrath, *Rev.* 3. 16. consider there, what is the reason why the *Lord* will spue out the Church of *Laodicea*, and cast it away? *Because it was luke-warme*, and therefore the means to continue or procure his favour, is it not heate and zeale? Againe, *Revel.* 2. 4. The Church of *Ephesus* fell from her *first love*, what then? *Therefore I will come against thee shortly, and remove thy Candlestick.* Then to abound in love, so that our workes may bee more at last, than at first; to be zealous for the Lord, is the way to stay the Lord among us, and to continue his Gospell of peace.

The truth of it appeares from the danger of Luke-warmnes.

Therefore (by the way) it is not only the great sins of the Land that are causes of GODS wrath, but the coldnesse of them that are otherwise good, that causeth the LORD to remove the Candlesticke. The

Coldnesse provokes as much sinne.

very coldneſſe of the Church of *Epheſus*, in falling from her *firſt love*; the *luke-warmeneſſe* of the *Laodiceans*, the Lord would not indure in them.

Let every man conſider this; is his zeale now as much as it hath beene, if not, let us know that it is reckoned coldneſſe, and luke-warmeneſſe: the falling from our firſt love, is the cauſe of bringing *Gods* judgments on a Nation.

But what is this zeale? Zeale is nothing elſe but the intention of all holy affections and actions. I will goe no further than this Text to ſhew the nature of it.

Which is a ſtirring up of affection.

Phineas was zealous, that is, hee not only did the thing, but his heart burned within him with zeale for God. So as, Firſt, there muſt be a ſtirring up of affection; Secondly, it muſt bee holy, it muſt be for the LORD; and this is it that diſcovers true Zeale, to looke onely to the LORD, to have no by-reſpects, as there may be zeale that makes a great deale of heate, and yet it comes from the earth, although it makes as great a ſhow as the beſt.

2 For the Lord.

Againe, there muſt be intention, not only of affections, but alſo of action. Therefore it is ſaid, *while hee was zealous for my ſake among them*: as if he had ſaid, this zeale of *Phineas* was not kept ſmothered in his own breſt, but it brake forth into action; he had ſomething for the Lord.

3 There muſt be with it intention of action.

And indeed, it is action that glorifies God, and that benefits men, only actions ſtand on our reckoning: for you know God judgeth every man according to his works. It is action that doth our ſelves good, that makes us uſefull, and ſerviceable to men; and the Church, that makes us inſtruments of *Gods* glory. Therfore ad acti-

on

on to affection, and know that zeale ſtands in both, for it is the intention of holy actions and affections. I will ad no more in the explication, but will briefly apply it.

And firſt, if it be zeale that turnes away the Lords wrath, then why ſhould we diſcourage zeale; by it I dare be bold to ſay the City ſtands.

Vſe 1. Not to diſcourage thoſe that be zealous The frequency of ſuch diſcouragements. The ill effects.

Why do wicked men cry down all religion and zeale under the name of preciſeneſſe, and overmuch ſtrictnes of life, walking bouldly in the ſtreets, and reckoning it their glory to wound *God* through the ſides of men? So that they make thoſe that beare the name of Chriſt, ready to reckon that their ſhame which is their glory; to hang downe the wing, and to ſeeke corners to hide their heads in: whence it is, that the ſervants of Chriſt follow their Maſter a farre off, as if they were halfe aſhamed of his ſervice, when as they ſhould weare his Livery in open view, as accounting that their greateſt honour. It were well, if ſome meanes were uſed to prevent this. If it be zeale that turnes away the wrath of God, we ſhould doe well then to nouriſh and cheriſh them that are zealous.

Zeale and Religion, the Pillars of Church and Commonwealth.

Are not Religion and zeale the two which hold all up? Are they not the Pillars that beare up the Church and Common-Wealth? Are not they the reſcues that deliver the Citie? Yet do not wicked men with them, as thoſe that to lop the Tree are ſtill hacking at the boughes? But the Lord ſtill holds them up, and the world for their ſakes. For why is this heape of chaffe preſerv'd from burning? Is it not becauſe there is ſome Corne, ſome Wheate mixed therewith? If the Corne be once out, will not the Lord (as men uſe to doe after winnowing) ſet the chaffe on fire?

As

As Women with Child are grieved to be delivered, ſo the Lord ſtayes till the world be delivered, as it were, of all his Elect ones, of all the Saints, of all his holy and zealous ones, and then ſhall be brought forth the Iudgment of the great day.

They are GODS Pearles, though caſt out in the world.

The World may caſt out theſe men, as the Sea doth Pearles, among mire and dirt, but they are Pearles notwithſtanding; God knowes them to be ſo, and wiſe-men know them to be ſo, yea, Pearles excelling other men, as much as Iewels doe common ſtones, as much as Lilies and Roſes doe Thornes and Bryers, among which they grow. What's the reaſon that *Elijah* is called the *Chariot of Iſrael, and the Horſe-men thereof*, but becauſe he was an holy man, that did much for GODS Glory, that did more advantage the State at home, and did more prevaile abroad, than all the Chariots and Horſe-men. And may not we apply this to the zealous among us: Therfore, when we injury any of them, doe not we cut off the haire from *Sampſons* head, wherein the ſtrength of every Country and Nation, and every City and Towne conſiſts? Yea, the cutting off of them, is like the cutting off of his lockes, which the more they grow, the more ſtrength a Kingdome hath. I ſay no more, but commend it to every man in his place, wiſhing that you would let it be your generall care to encourage true Religion and Zeale, the omitting whereof, I am perſwaded, is one of thoſe things which cauſeth the Lords hand to be ſtretched forth againſt us.

Vſe 2. Containing many Convictions of our want

Secondly, if it bee Zeale that turnes away the Lords wrath, then where is the Zeale that ſhould be among us?

Are

Are we not rather fallen into those latter times the Apostle speakes of, which should have a forme of Religion without the Zeale, and Power and Life of it? And if Zeale turnes away Gods wrath, certainly then this formality, this overlinesse of Religion, this coldnesse without Zeale and Power, is it that brings on his wrath. It is true, and we cannot deny but knowledge abounds amongst us, as the waters in the Sea: But where is the Salt? That is, where is that Zeale, and holinesse that should season all our knowledge? Where is the Fire that should adde practice to our knowledge, and make it an acceptable sacrifice to *God?* Wee have the light of former Times, but not their heat: As he complaines, *Ignis qui in Parentibus fuit calidus, in nobis lucidus*; The Fire which in ancient Times was hot, is now only light. We thinke it enough to goe to Church, to receive the Sacrament, and so to keepe a round, as it were, to doe as most doe, being carryed about with the generall course of the World, as the Planets are with the rest of the Spheres, contrary to that which should bee their proper motion. But, I beseech you, consider it. Is this Religion? Is this the Power of Godlinesse; is this to bee Baptized with the HOLY GHOST, which is as Fire? Surely, Religion stands not in these outward formalities, but in changing the heart, in making us New Creatures, in mortifying our Lusts, and thorowly purging out the love of every corruption. Therefore, if you will turne away GODS wrath, turne your formality into Zeale, that is, content not your selves with the performance of the duties of Religion externally,

of Zeale. 1. From the formality of the Times.

externally, but get that wherein the power of godlineſſe conſiſts, elſe the outſide of Duties will not divert Wrath.

2. Conviction. From our want of affection for the Lord.

Againe, did Zeale turne away the wrath of the LORD, then where are our zealous affections? Why are we not zealous for the Lord, and zealous againſt ſin? You know Chriſt died for this end, that he might purifie unto himſelfe a peculiar zealous people of good workes, *Titus* 2.14. Men doe good actions as a Taske, they are glad when they be over; but doe you them with much intention, much fervency, much deſire, bee you a people zealous of good workes. Therefore in *Romans* 12.11. They are put together, bee fervent in ſpirit, and ſerving the LORD; implying that the LORD reſpects no ſervice, but as it is joyned with fervencie: Therefore know, that it is not enough to ſerve the Lord in an ordinary Tract, you muſt mend your pace to heaven; it is not enough to go, but you muſt run the way of *Gods Commandements*.

2. Againſt ſinne.

And as you muſt be zealous for him, ſo you muſt be zealous againſt evill: For you muſt know this (and mark it well) it is not enough to abſtaine from ſin, it is not that alone that *God* will accept, but he lookes that you ſhould hate ſin. As it is ſaid of *Lot*, his righteous ſoule was vexed with the uncleane converſation of the Sodomites, that is, his heart roſe againſt them, there was an inward diſtaſte againſt them; the like you ſhall ſee in *David* and *Moſes*.

Differences betwixt Hatred and Anger. 1 Hatred is conſtant

You will ſay, I hope I deteſt ſinne, and am angry with it.

It may bee ſo; perhaps you are angry with ſinne, but Zeale you know is an intention of the affection of

of hatred, and it is required that you hate sin: *Rev.* 2. 6. *This thou hast, that thou hatest the worke of the Nicolaitans, which I also hate.*

You will say, how doe they differ? You shall know hatred by this.

First, it is a constant affection, it abides with us; Anger goes away as all passions doe, it is but for a fit, for a flash, on some occasion.

Againe, hatred is alwayes of generals; the Sheepe hates all Wolves, we hate all Toads, all Serpents. I say, whersoever there is hatred, it turnes to the whole *Species*. Now doe you hate all sin, all kindes of sinne, one as well as another? Do you not only abstain from them, but also hate them, of what sort soever they be?

2. It sets against the whole *Species*.

Lastly, Hatred seekes the utter destruction of the thing hated. Anger would have but a proportion of Iustice, as *Arist.* sayes. Now is it so with you? Do you seeke the utter destruction of sin, abstaining not only from grosse sins, but from all dalliances, from the least touch of sin, cleansing your selves from al pollutions of the flesh and spirit? If you will be zealous for the Lord, then know that this is required, that you not only doe things, but that you doe them zealously, that you not only abstaine from sinne, but that you hate it.

3. It rests not but in utter destruction. Iudge of our Anger by these markes.

Againe, if it bee Zeale that turnes away the wrath of the LORD, then where is our boldnesse, our courage, our forwardnesse for the Truth? Why are we so fearefull and shie of doing the thing that otherwise we thinke meet to be done? For zeale hath that property among the rest, it makes men bold; the Zeale of the Apostles was knowne by their boldnesse.

3. Convict. 6 From our want of courage for the truth.

But you will say, A man may be too bold.

Object.

It

From the danger of too much boldneſſe *Anſw.* Danger of Exceſſe muſt bee prevented by a well regulating our boldeneſſe.

It is very true; when the horſe runs up and downe, and is at liberty, the more mettle the worſe, but under the bridle, and in the way there cannot be too much; keep the ſtreame within the bankes, and let it runne in a right Channell, and then the ſtronger the better. It is good therefore in this caſe to come to a disjunction, which is the thing that *Elijah* adviſed, *If Baal be God, follow him; but if God be God, follow him*; and follow him to purpoſe. And as *Luther* wrote to *Melanchthon*, when he began to faint; Why, *Melanchthon*, if this be the Cauſe of God, why ſhould wee bee diſcouraged? Why ſhould we goe coldly about it? If it be not the Cauſe of God, why doe not we deſiſt altogether? This Disjunction put life into him.

The Objection is proſecuted. And more fully anſwered.

I, but diſcretion and moderation muſt be uſed. It is true, but doth this croſſe your zeale? Doth one Grace croſſe another? Prudence doth not abate diligence, but guides it in its worke. It teaches not to doe leſſe, but to doe better. Therefore, as for Moderation, you muſt know it ſtands in avoyding the Rocke, in declining the extreme, but Moderation in a right courſe is not moderation, but lukewarmeneſſe, and coldeneſſe.

4. Conviction. From our want of Zeale for the Church.

Laſt of all, to conclude this point, and only to name the reſt. If Zeale turne away the wrath of God, then where is our zeale for the Church of GOD? Why doe not we take its caſe to heart? Why have we not the bowels of compaſſion to lament over its condition, as if it were our owne? It was a moſt commendable thing in old *Eli*, when he heard the newes that the battell was loſt, that his ſonnes were ſlaine, that moved him not ſo much; but when he heard that the

Arke

Arke of God was taken, that amazed him, so that he fell from his seat and brake his necke. Consider this, and know, that it is required that you be zealous for the Church. Let our Gallants consider this, that care not how things goe. And those that will have the Church negligently regarded, let them consider that a curse abides him who doth the worke of the LORD negligently. And know, that though the LORD be angry with his Church, as many times he is, yet your zeale on its behalfe, your prayers for it, your cost upon it, your labour about it, yea, whatsoever you do for it, is acceptable to God even then when he is angry with it, when hee afflicts it. *David* was angry with *Absalom*, *Ioab* makes a suit to him to call home his banished, though *David* was angry with *Absalom*, yet *Ioabs* suite to *David* was very acceptable, he could not have come of a better message. So you cannot doe a more acceptable worke, than to seeke for the Churches good, and to pray for its prosperity. It is true indeed, the Lord will take care of his Church, and they that be enemies to it shall not be gainers; as *Zachary* 12. 6. They that seeke to hurt the Church of GOD, shall bee *as a company of Sheaves that goe about to suppresse a Cole of fire, which shall consume them all.* And they that goe about to devoure the Church, shall be like a man that thinkes to devour a cup of poison, but by it is killed himselfe, or like a man that goes about to throw up a stone that is too heavy for him, which falls back, and crushes him to powder. All these expressions there bee in that Chapter. It is true hee will not cast away the care of his Church, hee will defend it against them that oppose it; but in the meane

Zeale for the Church is acceptable to God, even when hee is angry with her.

It is dangerous to wrong the Church.

meane time, if you doe not your part, you shall lose your glory, nay, you shall be guilty of Negligence, which will bring a Curse with it upon you.

Direction what wee must doe for the Church.

But you will say, What would you have us to doe for it?

I answer, We must consider the Church abroad, and at home.

Abroad.

For the Churches abroad we will not prescribe unto you any particular direction, onely we will commend to you this generall, That you seeke their safety and preservation, and the propagation of religion among them, with all care and intention, as you shall see occasions and circumstances to require.

At home

But for the Church at home, you see the LORD hath begun to make a breach upon us. And as it is in *Ezek.* 22. 30. *Hee seekes for a man among us that may stand in the Gap.*

It is well done that you have gone so farre, as you have, but remember that it is a thing that the Lord desires. And know withall, that the Lord markes what every man doth for his Church, he observes who is zealous, and who sits still, he takes notice who doth nothing, who doth something, and how much every man doth: As *Mal.* 3. 16. *The Lord harkened, and heard, and a Booke of Remembrance was written.* The Lord harkens and heares what every man speakes, what every man doth, yea, to what end, with what heart; how his Church is thought upon. Consider this therefore, that you may be stirred up to do more.

Concerning the Church at home 3. things are commended to cōsideration

You will say, What would you have us to do more? I will commend these three things unto you, and so conclude this point:

First,

First, doe as *Phineas* is in the Text said to doe, the thing he did to turne away the wrath of the Lord was, executing of judgement in the punishment of *Zimri* and *Cosbi* that had committed that great sinne. And marke this, when *Phineas* began to stirre, the Lord ceased to strive. And know, that the LORD regards not so much what the particular sins of a Nation or Church are, as what the action, the behaviour, the cariage of the State towards them is. Doubtlesse the action of both the Houses of Parliament declaring their zeale both now and heretofore, hath been a great meanes of turning away the Lords wrath, and will be more and more, if you doe so more and more. This is a thing I cannot baulke, seeing the Text casts me on it; that this zeale of *Phineas*, this act of his in punishing sin turned away the Lords wrath.

Execution of Iudgement.

You will say, what things should we punish?

Three things, First, Whoredome: you see here the people committed whoredome, as it is plainly mentioned by the Apostle. *Be not yee fornicators as some of them were, and fell in one day so many thousands.*

Specially against three things: 1. Whoredome.

Another sin was Idolatry, they joyned themselves with *Baal-Peor*.

2. Idolatry.

And there is a third sin, not mentioned here, but is as frequently mentioned by the Prophets, to have a hand in common judgements as any other, and that is Injustice; when righteousnesse is turned into Hemlocke, and judgement into worme-wood; that is a thing that must bee remembred among the rest. Indeed there may bee mistakes in the administration of Iustice, which through ignorance and the not perfect knowledge of a cause may be fallen into; but the Injustice,

3. Injustice.

that turnes righteousnesse into worme-wood, as I said before, must be remembred, and that is, either Bribery, or that respecting of persons in Iudgement, which is equivalent thereunto, and will come in among the rest. These be sinnes, the punishment whereof turnes away the wrath of the Lord. Therefore remember these in particular, and consider what it is to spare in this case; *Saul* was lost by sparing *Agag*: and remember what *Elijah* gained, and *Iehu* gained by being zealous. The manner we will wholly leave to you, only, be zealous for the Lord.

2 Contention for the Faith.

The second thing you must doe for the Church, to turne away the LORDS wrath, is, to contend for that which maintaines the Church, I meane, Faith; maintaine that which maintaines you, preserve that which preserves you, the whole Church and Kingdome. We will therefore commend to you, that of *Iude*, *I exhort you*, saith he, *that you contend for the faith which was once given to the Saints*: Marke it, you are to contend earnestly, for so much the word implies, herein we are to be contentious men. The very example of our adversaries may teach us to contend for the Truth, if we consider, how they contend for the contrary; if we observe what unity there is among them, what joynt consent in opposing the Truth. Again remember what you are to contend for, it is for Faith, for the whole doctrine of Faith, every jot whereof is precious, and it is the Faith that was once given to the Saints. As if he had said, looke to it, if you lose it, it shall be recovered no more. CHRIST will not come againe from Heaven to deliver this point of Doctrine. And againe, it was once delivered to the Saints, for

To which we should be provoked by the practise of her enemies.

for what? Certainely to bee kept as we keepe Pearles and Iewels, that it may not suffer the least detriment.

And let no man say he hath nothing to doe to with this, for it is the common faith which every man hath to doe with: you know in common things wherein every man hath interest, every man is ready to maintaine his right. Consider this, and stand for the whole Faith, for all the doctrine of Faith, and know, that these are matters of exceeding great moment; all that we have said before of the punishment of Injustice, Whoredome, Idolatry, and Superstition, *&c.* is not so much as this; for a man may turne aside to these sins, and yet have a right judgement, but so long as the judgement is perverted, the soule is irrecoverable.

Againe, these are of exceeding great consequence, for what *Elisha* did with the *Syrians*, who when they thought they were led to the man whom they sought to take, were brought into *Samaria* to be taken; the same falls out where there is an errour of faith: that which men thinke builds them up unto the Kingdome of God, leads them to that which will be their destruction. Therefore contend for the Faith, for the whole doctrine of Faith, for every point of Faith, and remember to contend for it earnestly.

The third and last action that we will commend unto you, is this, Labour to do that most which will most glorifie God, that is, endeavour to set up a learned Ministery in the Land and Church: you know it is a great complaint, *My people perish for want of knowledge*; and who are they that perish? *Act.* 20. 28. *Even the flocke that God hath purchased with his owne bloud.*

Advancement of the Ministery.

And at whose hands must it be required? It is true,

wee are the Vines that beare the Grapes, but you are the Elmes that must hold up the Vines. It is true, wee are the Shepheards to defend the flocke, but it must bee your care to see that every flocke have a Shepheard. Is it not a lamentable thing to see how many perish for want of knowledge in Wales, in the Northerne Countries, and in many places besides. Is it not your part to take care and labour as farre as you may, that every Candlesticke may have a Candle set in it to give light? That every Parish may have an able Preaching Minister. It is true, every Parish cannot bee provided for alike; Starres are of different magnitudes, some Starres are greater, some are lesser, some Starres shine not at all, some againe shine in another Hemisphere, and not in our owne, some shine like Meteors for a little time, and then disappeare againe: let it bee your care, that all Starres that are in the Firmament of the Church, I meane those that are to dispence the mysteries of salvation, may (though weakely yet) like true Stars shine. These things we must commend to your care, onely remember this, you know the wrong that is done to the flocke, if dogges bee suffered among them, therefore let them bee removed; I meane those that endeavour to put out the light, that so they may the better prevaile, and teach their doctrines of darknesse. As when the day is done, the beast wanders abroad; and doe not we finde it so amongst us? For where doth Popery abound so much, as in the darke places of the Kingdome? I beseech you consider this and be zealous. I should have added more, but so much shall serve for the third point.

By setting a Candle in every Candlesticke.

By keeping out dogs that will devoure.

The

The other I will but name; and indeed I will the rather name them, though I doe no more, becauſe they follow ſo one upon another. You have heard that *Gods* anger brings all evill, that ſin is the cauſe of that anger, that it is zeale that turnes away that anger.

4 Generall point If we be not zealous, Gods jealouſie growes hotter.

Now Fourthly it followes, that if you be not zealous, his jealouſie ſhall grow hotter, it ſhall encreaſe more and more. The very word Iealouſie hath ſomething in it; when the Lord lookes on a Church or Nation, the loſſe of their affection breeds a jealouſie, which is intended more and more, if there be not care to prevent it.

Therefore when the Lord is jealous, he ſends ſome token of his jealouſie; as when a man ſtrikes, we know he is angry; ſo when the Lord ſends a Plague among us, we may conclude he is angry. When a meſſenger comes, the ſooner he hath his anſwer the ſooner he is gone, but he will ſtay till he hath his anſwer: and will the Lord ſend his meſſenger in vaine? Doth he not ſend it for an anſwer? And what is the anſwer the *Lord* looks for? That you Faſt and Pray, and humble your ſelves, and turne from your evill wayes, and be zealous for his ſake. What elſe is the end of all his judgements? Are they not as medicines, or plaiſters to heale a Church, or a Nation or a particular perſon? They will ſtick on till the ſore be healed, but when it is healed they will fall off: ſo you ſhall find theſe judgments of the Lord, as long as we remain unreformed they will ſtick by us, till we be healed the playſter will continue. Therefore are thoſe phraſes in Scripture, *his hand is ſtretched out ſtill and ſtill*; as in *Deut.* 28. *Till we be healed, he will not make an end of correcting*; he is now as it were engaged;

And his meſſenger muſt have an anſwer.

Deut. 28. 15.

and you know when a man is engaged to proceed in a thing, he muſt go on till he hath brought it to an iſſue, elſe it will be counted raſhneſſe; and doe you thinke the Lord will turne from his wrath now it is begun, unleſſe we give him an expected iſſue? It cannot be.

Meanes to ſtop his wrath is to ſtand in the gap.

What ſhall we then doe? The way to ſtop his wrath is to ſtand in the gap: when a breach is made in the Sea, or in a River, as long as the breach continues, the waters come in upon the Land; the way to prevent further inundation, is to make up the breach. This Plague is but a gap, a few may yet ſtand in the gap and ſtop it: you ſee what *Phineas* did here alone, and it is much what one man may doe; therefore let every man for his owne part humble himſelfe for his owne ſins, let him turne from them, and be zealous with God by prayer, by ſtriving and contending with him; for there be but two wayes to ſtand in the gap, one is faithfull and fervent Prayer, the other is Zeale againſt ſin, and in defence of that which is good. I will ſay no more of this (for I doe but name the point) only remember, that except you doe thus, this jealouſie of God ſhall goe on, grow upon us, and wax hotter and hotter.

Which conſiſts in faithfull prayer.

5 Generall point, Iealouſie for the moſt part ſhall proceed to utter deſtruction.

Now the laſt point of all is this, that the effect of this jealouſie (if it goes on) ſhall be utter deſtruction; therefore ſayes the Text, *That I conſumed them not in my jealouſie:* as if he had ſaid, elſe my jealouſie ſhould have gone, and that jealouſie ſhould have gone on, and that jealouſie ſhould have beene confuſion. It is yet but a Plague, the Land is yet ſafe (wherein you may ſee the Lords great patience, and long ſuffering;) but if ſomething be not done, if this jealouſie of his be ſuf-

fered

fered to goe on, if nothing be done to prevent its further progresse, his wrath will end in utter destruction; you know I need not tell you, how neare we were to this destruction in Eighty eight, the Gunpowder-Treason we were brought much nearer; the Axe was then laid to the root: this was twice. I will say thus much unto you, take heed of the third time. The LORD sayes, well, let the Tree stand yet a while longer, let no more blowes be yet given it, that I may see if it will bring forth any more fruit: but as I said (and remember it) take heed of the third time; the Lord hath appointed sin to destruction, and he expects your execution of it. I will put you in remembrance of the story of *Ahab* and *Benhadad*, It were good that you would reade the whole story, 1 *Kings* 20. 26. you know what was *Benhadads* behaviour to him; the Lord delivered him into his hand, he offered him what he would have, he entred into Covenant with him, spared him, and sent him away; but you shall see what message was sent afterwards, *Because thou hast spared him* that was appointed for destruction, *therefore shall thy life goe for his life.* Sinne is now in your hands, let it not escape execution; I doe not speake particularly of punishment, that I leave to you, to doe according to your wisdome, and according to justice, according to discretion and observance of all circumstances. Only I say this to you, be zealous, and remember, yea, let it remaine with you as an irreversable truth, that this jealousie of Gods, if it goes on, will be destruction.

Two great deliverances wee have had. Beware the third time.

The story of *Ahab* is considerable to this purpose.

Therefore, learne hence to feare; security is like a Calme before an Earthquake: you know it is said of

Vse To feare

Laish, it was a ſecure people, and you know how they fared: They were ſo ſecure, that when an enemy came againſt them it was like the ſhaking of a Fig-tree that hath the rippe Figges on it, which being ſhaken, the Figges fall into their mouth: Be not ſecure, but feare, which is both a ſigne and a meanes of ſafety.

There is a double feare: 1. A feare that puts us upon indirect meanes.

It is true, is there a double feare: One kinde of feare indeed brings evill on us, and that we ſhall finde was the feare of *Ieroboam*, who being afraid, that by occaſion of the peoples going to Ieruſalem, the kingdome would returne to the Houſe of *David*; therefore he falls to indirect policy, and out of that feare, cauſed Golden calves to be ſet up in *Dan* and *Bethel*. Indeed a feare that ſets us on wrong meanes is unlawfull, as that very thing was the deſtruction of him, and of his Houſe, for it loſt them the Kingdome. So *Saul* had a feare, but that feare was his undoing, becauſe it ſet him a worke to uſe ill meanes, for when he was afraid he went to the Witch of *Endor*, which was his ruine, whereas it may be, if he had ſought to the *Lord*, he might have obtained helpe.

2. A feare that ſets us to worke on good meanes.

But then there is the good feare that I commend unto you, which is oppoſite to ſecurity, that is ſuch a feare as ſets you on work to uſe good meanes: You ſee *David*, when *Ziglag* was burnt with fire, and his men were ready to ſtone him, what his feare ſet him on worke to doe, to pray, to encourage himſelfe in the Lord, and and this feare turned away the evill. Such a feare was *Iehoſaphats*, when he feared, he humbled himſelfe before the Lord by faſting and prayer. Let this be your feare, and let it have ſuch an effect among you, to uſe ſuch meanes as ſhall turne away the Lords wrath.

And,

And, in a word, to conclude, and it shall be the last word I will speake to you, marke it well, and hearken to it as newes from Heaven, as a message from GOD. When *Asa came* home with that great victory, the Spirit of God came upon *Azariah*; *And he met Asa, and said unto him: Oh Asa, and all Iudah and Benjamin heare me: If you be with the Lord, the Lord will be with you, but if you forsake the Lord, the Lord shall also forsake you.* 2 Chr. 15. 2. And this I say to you all; if you be with the Lord, the Lord will be with you, and if you forsake the Lord he will reject you.

But you will say, what great newes is there in this? Marke it; we are apt to thinke, that to be with the Lord is not enough, but we must have other meanes, and props, and helpes. No, saith he, it is enough for you to sticke close to the Lord, and to take no other care, for the Lord will be with you, who is Almighty, and able to defend you.

Againe, we are apt to thinke, that though we forsake the Lord, yet he will not forsake us: else why are we so bold in sinne? Why are not we more zealous against sin? Why mourne we not for the abominations that are amongst us? But the Prophet answers us for that; *If you doe forsake the Lord, the Lord will also forsake, and depart from you.* Consider it, and the Lord give you understanding.

FINIS.

THE NEW CREATURE: Or, A TREATISE OF SANCTIFICATION.

Delivered in Nine Sermons, upon 2 *Cor.* 5. 17.

By the late faithfull and worthy Minister of IESUS CHRIST.

IOHN PRESTON.

Doctor in Divinity, Chaplaine in Ordinary to his Majestie, Master of *Emmanuel* Colledge in *Cambridge*, and sometime Preacher of *Lincolns* INNE.

The third Edition.

ROMANS 12. 2.

Be not conformed [to this world, but bee yee transformed by the renewing of your minde.

GALATH. 6. 15.

For in Christ Iesus neither Circumcision availeth any thing, nor Uncircumcision, but a New Creature.

LONDON,
Printed by *R. B.* for NICOLAS BOURNE, and are to be sold at his Shop at the Royall Exchange.
1637

THE FIRST SERMON VPON THE NEVV CREATVRE.

2 COR. 5. 17.

Therefore if a man be in Christ, let him bee a New Creature.

WE have propounded to our ſelves this method.

Firſt to ſhew that we are out of *Chriſt*, and there our work was to humble men.

Secondly, to ſhew what wee have by Chriſt, and how we are made partakers of him, and that is done by faith.

The third is to ſhew what we ſhould doe for Chriſt, and here begins the worke of Sanctification: for (as I told you) theſe were the three parts of the Apoſtles Ambaſſage: To preach the Law firſt, that it might be a Schoole-maſter to bring us to Chriſt: And then to preach Iuſtification by Chriſt: Thirdly, to preach Sanctification.

Now we have choſen this Text as a ground for the laſt, having finiſhed the two former. The dependance of the words.

We will ſhew you in a word how it depends upon what

THE NEVV CREATVRE: *Or,* A TREATISE OF SANCTIFICATION.

Delivered in Nine Sermons, upon 2 *Cor.* 5. 17.

By the late faithfull and worthy Minister of IESUS CHRIST.

IOHN PRESTON.

Doctor in Divinity, Chaplaine in Ordinary to his Majestie, Master of *Emmanuel* Colledge in *Cambridge*, and sometime Preacher of *Lincolns* INNE.

The third Edition.

ROMANS 12. 2.

Be not conformed to this world, but bee yee transformed by the renewing of your minde.

GALATH. 6. 15.

For in Christ Iesus neither Circumcision availeth any thing, nor Vncircumcision, but a New Creature.

LONDON, Printed by *R. B.* for NICOLAS BOURNE, and are to be sold at his Shop at the Royall Exchange.

1637

THE FIRST SERMON VPON THE NEVV CREATVRE.

2 COR. 5. 17.

Therefore if a man be in Christ, let him bee a New Creature.

WE have propounded to our ſelves this method.

First to ſhew that we are out of *Chriſt*, and there our work was to humble men.

Secondly, to ſhew what wee have by Chriſt, and how we are made partakers of him, and that is done by faith.

The third is to ſhew what we ſhould doe for Chriſt, and here begins the worke of Sanctification: for (as I told you) theſe were the three parts of the Apoſtles Ambaſſage: To preach the Law firſt, that it might be a Schoole-maſter to bring us to Chriſt: And then to preach Iuſtification by Chriſt: Thirdly, to preach Sanctification.

Now we have choſen this Text as a ground for the laſt, having finiſhed the two former.

The dependance of the words.

We will ſhew you in a word how it depends upon what

Serm. I.

what goes before, that you may see the scope of the Apostle in these words.

In the thirteenth and fourteenth verses of this Chapter the Apostle tels them that he was ill used by them; *Some of you* (saith he) *thinke we are no better than out of our wits.* It is no matter, whether we are in our wits, or out of our wits, yet we must goe through the work of the Ministery, of the Gospell committed to us for Christs sake, that is, we looke not to you, *It is the love of Christ that constraineth us*, we can doe no otherwise. When he had said this, he gives the reason why the love of Christ carryed him along to doe this duty, whether he had wages or not, whether he had good report or not, yet for the love of Christ he did it: For (saith he) *we thus judge, that if one died for all, then were all dead, that they that live should not henceforth live to themselves, but to him that died for them*: As if he had said, Is there not reason that we should thus neglect our selves for Christ, seeing he died for this end, that we should no longer live to our selves, but to him, that is, he hath bought us at a deere rate; therefore wee should no longer make our selves our end, but we must live to him, we must thinke what Christ would have us doe, what worke he will set us about.

Now when he had said this, he insisteth in one particular, wherein he sheweth that he did not live to himselfe, but to Christ: *Wherefore, henceforth we know no man after the flesh*; no not Christ Himselfe, that is, we doe not regard any man for any outward respects, we doe not magnifie any man for any outward honour and excellency that he hath.

Againe, we doe not vilifie any man for the want of any

any outward excellencies, but we magnifie every man as he excels in grace: yea, Christ himselfe, though he had outward excellencies, as other men, yet we love him now only in spirituall respects, as he is our Mediatour; we behold now every thing according to the Spirit. Now, when he had gone thus farre, he drawes this conclusion:

Therfore if any man be in Christ, let him be a New Creature.] As if he should say, this is a consequence that must needs follow. If this be true that Christ died, that every man that lives should live to him; then if any man will have part in Christ, if any man think he have any interest in him to be justified by him, he must be another man than he was before, *he must be a New Creature*, he must know no man nor thing after the flesh, he must live to the Lord, and not to himselfe, in all things. So that now he drawes it from himselfe, and raiseth it to a more high and generall conclusion: it is required, saith he, of every man living, that, if *he be in Christ, he must be a New Creature*, that is, hee must put off himselfe altogether, he must be no more the same man he was, he must lay a-side himselfe, and put on Christ Iesus, he must be made like him.

We will not stand longer to open the words, because we shall doe that in the handling of the severall points that shall be delivered to you out of them. And first we will take this plaine point that the words afford us.

Doct. Iustification, and Sanctification are inseparable.

That Sanctification must needs follow Iustification. Or, if you will, take it in the words that are laid downe in the Text, *Whatsoever is in Christ*, that is, whosoever will be justified by Christ, must have a new Nature created

SERM. I.

created in him by God; for that is the meaning of it, whosoever is in Christ must be made a new man, he must have another Nature, which is created in him by GOD, that is intimated by this word *Creature.*

Now in the handling of this point, we will do these two things:

First, we will shew how Sanctification ariseth from Iustification, because that is the maine scope for which we chose this Text.

Secondly, we will shew you the reasons why they are inseparable, why the one must needs follow the other, and then further open this Doctrine to you, that whosoever is in Christ, must have a new Nature created in him by God.

I How Sanctification riseth from Iustification.

The first thing that we have to doe is to shew you how Sanctification ariseth from Iustification, and it hath a double rise.

The one is from the Spirit that is infused into us presently after we are justified, or at the same time, only there is a difference in the order of Nature.

Secondly, it ariseth from some actions wrought in the minde, whereby a man comes to this conclusion; If Christ have accepted me for his, if he be mine, and will justifie me, and free me from my sins, then I will serve him in all things.

I By the worke of the Spirit.

For the first, as soone as any man hath taken Christ, and received that Righteousnesse of his by Faith, there is an union betweene Christ and him, upon this union the Spirit of Christ is shed into him, *Gal. 4. 6. Because you are sons, God hath sent the Spirit of his Son into you*; that is, as soone as you receive him, you have the same Spirit sent into your hearts that dwells in Christ: and so

so *Gal.* 5. 2. *Received you the Spirit by the workes of the Law, or by the hearing of faith preached?* That is, by hearing the doctrine of Faith: I say, as soone as a man is justified, he receives the Spirit. So likewise, *Ro.* 8. 9. *You are not in the flesh, but in the spirit,* &c. and he that hath not the Spirit of Christ is none of his, that is, as soone as we are justified, God sends the Spirit of his Sonne into us, and if any man have not the the Spirit of Christ, he is not yet justified. And the like you have *Rom.* 6. 2. when some had made this objection, *If grace abound,* why doe we not sinne the more, that grace may more abound? The Apostle saith, It is impossible that those *that are dead to sinne, should live any longer therein*; as if he should say, Set a side all your carnall reasonings, it is impossible for him that is dead to sin, to live yet therein; how can he? As if he should say, Whosoever is in Christ, the Spirit of Christ is sent into his heart, that mortifies sin so, that he cannot live any more in it, there is such a change wrought in him, he is a *New Creature,* if he be once in Christ; that is the first rise, as soone as we are justified, the Spirit of Christ is sent into our hearts.

Object. But is not the Spirit sent into our hearts before, when he workes faith?

Answ. It is true, but the meaning is, when we are once in Christ, the Spirit of Sanctification is shed more plentifully, and in a greater degree than before, for there is a certaine worke of the Spirit that begetteth faith, and the same worke of the Spirit, in its time, begetteth the degrees of Sanctification.

But now, that this may not be in notion only, we will shew you, how the Spirit workes this, that you may

SERM. I.

may not think these to be things carryed in clouds, and to have place only in our understandings, but that you may know it in the experience, that every man finds in himselfe, that after he hath taken Christ, there is indeed such a Spirit shed in his heart that changeth him. For the understanding of this know, that when we come to invite men to come in to Christ (as it is all our businesse to invite men to the mariage) all the world stands out, and every man gives that answer that they did in the Gospell, they have bought Farmes, and married Wives; every man is so set on these outward things, that his carnall heart carrieth him to, that they will not hearken to us, so that we may preach in vaine: you see to how many Christ himselfe preached in vaine, and Apostles had preached in vaine, if there had beene no more than their owne preaching.

The Spirit compels men to come in.

So likewise, now the Spirit is sent into the hearts of men, that when we come and invite men to come in to Christ, the Spirit also secretly compels them to come in. We are indeed bidden to compell men to come in, but unlesse there be another compeller, that is, except there be the Spirit within to doe it, the worke is not done, unlesse there be two compellers at the same time, the Holy Ghost within preaching to your hearts, when we preach to your eares; except there be two callers, that when we call men, the Lord sends his Spirit to call you too, it is in vaine: And that you may understand this, you must know that it is as hard a thing to move a man to leave his pleasures, and divers lusts, and his vaine conversation, as to turne the whole course of nature, (which I call the instinct that God hath put into every creature, to move that way that it goeth, as the water

Conversion of men at the turning the course of nature.

SERM. I.

water to move downward, and the fire to go upward: Think with your ſelves now, whether there muſt not be an Almighty power to turne the courſe of nature; becauſe the heart of man naturally goes downward to ſin, it deſcends downward with the ſame propenſity, it hath the ſame *conti.* as we call it, the ſame forwardneſſe and proneneſſe to evill that any naturall thing hath to goe the courſe, that is naturall to it.

Converſion of men as the turning the courſe of nature.

Now unles there be an Almighty power to turn this courſe of Nature, no man will ever come to *Chriſt*. As for example, That rectitude of *Gods* Image, that is expreſſed in the word, come to experience, and look upon every mans heart living, and ſee whether it be not quite contrary to it in all things, even as contrary as the motion of the ſtone is from aſcending towards the heavens, but when the Spirit commeth he turneth this courſe of Nature. Now when we come to do this, do you think that any man in the world is able to worke it in the hearts of men? It is true, a man may goe thus far; It is poſſible for a King, or for a man in authority, to ſet preferments on the one ſide, and puniſhments on the other, to make a man do much, or to ſuffer much, but al this while here is but a turning of the actions of men, but to turne the inclinations of mans heart, it is proper only to *God*, man is not able to doe it in any particular: if a mans heart be ſet upon covetouſneſſe, Chriſt ſaith it is impoſſible all the men in the world can change his heart: But put the caſe a man could doe it (as no man can) if hee could turne a mans heart, it would be but in a particular or two, but to turne the whole frame of the heart, to make a generall Change, to make him another man, another Creature: It is impoſſible

To turne the heart proper to God.

Ser. I.

for any man in the world to doe it.

Or, put the case he could doe so, it must bee after long reasoning, but to doe it upon the sudden, and at one Sermon, as the Spirit sometimes doth, to take one word and by it to change the heart of man, it must needs be the worke of an Almighty Power.

Therefore in the 2 *Cor.* 3. Chap. and the last vers. when the Apostle speakes of this great change, he saith, when wee reade or heare the Word, see there the Image of God, as one seeth his face in a glasse, *and are changed into it from glory to glory*, that is, from one glorious degree to another: but how is this done? It is done, saith he, *by the Spirit of the Lord*. As if he should say, it is impossible for a man to bee turned into the glorious Image of God. A man may as well say, I will make a Clod of earth a shining Starre, as to say he can make the carnall and dead heart of man to be like the Image of God: It must bee the Spirit of God himselfe that must doe it, it is a worke above Nature: it is therefore done by the Spirit, which doth enlighten the understanding, and so bow the will, that whereas before there was in man such a strong appetite, such a strong propensity to ill, such a strong inclination that would over-weigh all the reason that would bee brought to the contrary, when the Spirit hath wrought this worke, there is such a contrary inclination, such a propensnesse to GOD, and to that which is good, that it over ballanceth all the Temptations that the world, the flesh, and the Devill can lay against it.

Is not this a mighty Power that must doe this? That whereas there was in a man before such a strong inclination to sinne, there is a disposition so contrary

now

now, ſuch a deſire wrought in him, ſuch a ſtrong impreſſion that carries him to God, to CHRIST, and to holineſſe, that let all the reaſons in the world be brought to the contrary, they cannot keep him off.

Queſt. But you will ſay, theſe things that you ſpeake are wonderfull things, how ſhall wee have this wrought in us?

Anſw. By being in CHRIST this wonder is wrought in us, when a man is once ingrafted into CHRIST, when hee hath once received him, this great worke is wrought in him in his heart, hee is made a *New Creature.*

But if you adde to this the ſecond way of raiſing this Sanctification from our Iuſtification, then you will underſtand it yet more fully and diſtinctly.

There are certaine actions wrought in our ſouls, by which this Sanctification followes Iuſtification, and thoſe are theſe.

2. By certaine actions in the mind and heart, which are the effects of the Spirit in him.

First, when a man ſeeth great reaſon for it, for when a man is once convinced of a thing, that it is beſt for him to doe it, hee takes a reſolution to him to performe it. Now when a man hath beene humbled, and knoweth what ſinne is, when hee hath had his heart prepared, when he comes in once to take Chriſt, that is, when he ſeeth his owne baſeneſſe, and Chriſts excellency; what he was without Chriſt, and what he hath by Chriſt, that when he expected nothing but death, then the Goſpell came and ſaid, Thou ſhalt live: when hee ſeeth that Chriſt deales with him after this manner, then he thinkes ſurely, it is good reaſon that I ſhould ſerve him, before indeed we thinke his ſervice to be an hard ſervice, and we doe with him, as people that

1. Vpon the underſtanding.

are under a tyrannous King, they refuse to obey such an one; so doth all the world with Iesus Christ; they think his Law to be an hard Law written with bloud, and they think him to be an hard Governour, such a King as they know not how to be subject unto: But when a man is once convinced by the Spirit, when he sees reason for it, when he is perswaded that Christ will govern him for his wealth, that Christ hath suffered for him, and freed him from the wrath of God, then he thinks thus; there is reason that I should suffer him to rule over me, and when a man seeth reason for it, he comes then willingly to submit himselfe to Christ. This is the work of the Spirit, whereby he perswades a man that there is reason for it, and it is attributed to the Spirit, *Iob.* 16. *The Spirit convinceth of sin, of righteousnes, and of judgement*, that is, it shewes us that we are sinfull, and that there is a righteousnesse in *Christ* to heale that.

And thirdly, it convinceth us that there is reason for it, why we should serve God in sanctification and judgment. The meaning of the word, *He shall convince*, is that the Spirit shewes us reason why we should embrace Sanctification, and serve the Lord in all things: Now when the heart of man is brought to this, to see reason and equity in this, then a man takes resolution to cleave to Christ, to serve him.

2. Vpon the affections.

Secondly, as he deales with the reason, so he doth likewise with the affections, for he begets love in us, which love sanctifieth us, it sets us on worke, and turnes the whole heart, as the Rudder turnes the Ship, for it sits in the Sterne of a mans Soule, and the reason (that when we are justified we love Christ) is, because when as before a man magnifieth himselfe,

ſelfe, ſetting himſelfe at an high rate, like a virgin that is coy and curious, thinking no man good enough for her: now the Law comming and convincing him of the need he ſtands in of *Chriſt*, and ſhewing him what he is in himſelf, he is hereupon content to marry with the *Lord Chriſt*: Nay further, the Spirit of *God* not only ſhewes him the need that he ſtands in of an husband, he being not under covert, and deeply in debt, the whole weight of his debt lying on himſelfe, but it goes further, and ſhewes him the beauty of *Chriſt*, as *Ioh.* 14. 21. *To him that loves me I will manifeſt my ſelfe*; that is, I will declare my beauty, and when the Spirit ſhewes Chriſt to the Soule, it makes it in love with him.

We may ſhew him to you an hundred times over, and yet beget not this affection in you, but the Spirits ſhewing is effectual to that end, and when you love him, you muſt needs pleaſe him in all things, it being the care of the married Wife to pleaſe the Husband.

So that when the heart is prepared by humiliation, and takes Chriſt, love is wrought in the Soule, and love ſanctifies; for Sanctification is nothing elſe but a ſetting our ſelves apart from common uſes, and keeping of the heart cloſe to *God*, making it peculiar to him, and this love makes us to do: when the wife loves the husband, ſhe will be his altogether, ſhe wil be only to him, ſhe will be divorced from all Adulterers, and have nothing to doe with them; and thus the Lord deales with the affections.

Sanctification, what.

3. there is wrought not only a love to the *Lord*, but a perſwaſion that it is good for our ſelves to ſerve him in holineſſe: Indeed many times, to ſatisfie our affections, we love a thing too much, though we do not think

3 Selfe-love is ſanctified.

our ſelves gainers thereby, but in this matter the Lord perſwades us, that it is beſt for our ſelves to ſanctifie him in all things, to draw neere unto him, to ſanctifie his Name in our hearts; ſo that now not only love to Chriſt, but even ſelfe-love alſo is ſet on worke to the making us New Creatures; for the wayes of God are propounded as good and profitable, and pleaſing things, and when the heart lookes on them, it ſees them as good for it ſelfe, ſo that the heart turnes towards them (as it cannot but doe to every thing that it apprehends to be good and profitable to it.)

So that when the Holy Ghoſt ſhall perſwade a man that it is beſt for himſelfe, that he ſhall beſt provide for himſelfe every way, by taking *Chriſt*, he cannot chooſe but come in, when he ſhall ſee it is beſt for him to goe to the Citie of refuge, that he cannot live elſe, and that if he comes there he ſhall have life, and not only life, but a kingdome too, and that the way that leads thereto is grace and holineſſe; he will goe, and goe faſt enough. When a man is perſwaded, Chriſt is the Citie of refuge, to whom I muſt goe, elſe I cannot be ſafe, and that the way to him is to be a *New Creature*; this makes him to goe on, and willingly too, for it is out of ſelfe-love.

4 Ingenuity is wrought.

Againe, when a man is juſtified and hath taken Chriſt, there is bred in him an holy Ingenuity which makes him ſo thankfull to Chriſt, that he is aſhamed to joyne Chriſt with any ſin: As *Rom.6.21. What profit had ye in thoſe things whereof ye are now aſhamed*; you are now aſhamed to commit them any more.

A man will thinke it now an unreaſonable thing, that Chriſt ſhould doe ſo much for him, be crucified for him,

him, and ſo give him life, being before dead men, that he ſhould take fleſh for the remiſſion of his ſinnes, and that he, in recompence of this kindneſſe, ſhould ſerve his luſts. Therefore he reaſons, as *Ioſeph* did with his Miſtreſſe; *Shall I doe this, and ſo ſinne againſt God; and my Maſter, he hath committed all to me*; he hath done thus for me, and ſhall I thus requite him? And as *Nathan* taught *David* to reaſon, *Hath the Lord made thee King over Iſrael*, and done thus and thus for thee, and wilt thou ſerve him thus? So that I ſay there is a holy Ingenuity bred in us, whereby out of thankfulneſſe we will ſhun whatſoever may offend him.

Beſides this, we are taught that we ſuſtaine another perſon, and every man deſires to maintaine the dignity of the perſon he ſuſtaines. When a man is once in Chriſt, he thinkes not the courſes he lived in before, to be ſutable to the condition he is now in. Therefore the Apoſtle reaſons, 1 *Pet.* 1. 14. *Faſhion your ſelves no longer after the luſts of your former Ignorance, but bee holy, as he is holy*; that is, if you take your ſelves to be in *Chriſt*, and that you be come unto God, admit not any more thoſe luſts, which though they ſuted with your former (yet not with this condition) he reaſons as *Nehemiah* did, *Shall ſuch a man as I doe this?*

5 Nobleneſs of Spirit,

Laſtly, which is the chiefeſt reaſon of all, As ſoone as a man hath taken Chriſt, and is juſtified, there is a ſtrong impreſſion made upon his ſoule, by which he is cauſed to cleave unto him, and to long after him, as the Iron doth after the Load-ſtone, that cannot be at reſt untill it hath attained it. A man ſhall ſet himſelfe in the wayes of God, though it were but to give ſatisfaction to the deſires of his Soule. And indeed, were it not

6 A ſtrong inclination.

SER. I.

for this, we ſhould not ſerve the Lord; this makes us *New Creatures*: I ſay, there is a ſtrong inclination in every man that is juſtified, that hee can doe no leſſe than ſerve the Lord even to ſatisfie that.

For example, when *Eliah* had called *Eliſhah*, hee could not chooſe but follow him, all the reaſons in the world could not keepe him backe: At the time when hee caſt his mantle on him, there was an impreſſion made on him; as when Chriſt ſaid to *Levi*, and *Peter*, and *Andrew*, and the reſt, follow me, their profits, and nets, and fathers were nothing, they needed no more perſwaſion, for there was a ſecret impreſſion made upon their hearts together with Chriſts Word, and to ſatisfie that they muſt needs follow him. Such an impreſſion as this, was made on the heart of *Ruth to follow Naomi*, you know how ſhe put her to it, but *Ruth* would not goe backe for ſhe loved her, and therefore nothing but death ſhould ſeparate them. And the ſame was in *Iacob* to *Rachel*, ſeven yeares, and ſeven yeares ſervice, the length of time, and hardneſſe of labour could not keepe him from his Vncles houſe, or drive him off, ſuch a ſtrong deſire was planted in his heart towards her: and ſuch a deſire is planted in the heart of every Chriſtian that is juſtified, a ſtrong inſtinct (as I may call it) a ſtrong affection after Ieſus Chriſt, and hee muſt needs goe on in the wayes of Sanctification, ſeeing there is no other way to ſatisfie himſelfe.

So that putting all this together, when a man ſhall ſee ſuch reaſon for holineſſe, when he ſhall have affections of delight therein, of love thereto, when he ſhall ſee it beſt for him, and that it is impoſſible he ſhould have the LORD *Ieſus Chriſt* (whom he ſo much deſires)

if

if he ſerve him not in the duties of Sanctification, hee muſt needs come to a fixed reſolution, I wil be another man, and runne another courſe, I will change my life altogether, I will ſerve him in holineſſe and in the duties of new obedience. And after this manner doth Sanctification ariſe from Iuſtification? Firſt, from a work of the Spirit, and then by all theſe paſſages that go thorow the minde of a man, which though they be not marked diſtinctly, yet are truly in the heart. And ſo much for the firſt point.

Doct. 2. Sanctification and Iuſtification are inſeparable.

Now we will come to the ſecond, which is, *That Iuſtification and Sanctification are inſeparable, they cannot be diſ-joyned.*

But you will ſay, this is a point that needs no proving, I would (my brethren) it did not, I would that men were perſwaded of the truth of it, but we may ſee by the lives of men that they are not perſwaded of it, for their lives be looſe, and they thinke that if they can call on Chriſt in the day of death, and cry for pardon, it it will bee enough, and that without ſuch ſtrictneſſe a man may be ſaved.

Reaſ. 1. None ſaved by the ſecond *Adam* that are not borne of him.

Therfore, to make it cleare to you, you muſt remember this as a ground: no man can be ſaved by the ſecond *Adam*, except he be borne of the ſecond *Adam*: As no man could be condemn'd by the firſt *Adam*; that was not born of the firſt *Adam*; for the reaſon why all mens natures are corrupted, is becauſe all are borne of him. If a man were created, and did not deſcend by generation from him, he ſhould be free from ſin, and ſo could not be condemned, but comming out of his loynes, puts us into a condition of condemnation: And ſo on the other ſide, except you be born of the ſecond *Adam*, you ſhall not

Serm. I.

not be saved; What is that? You must be made New Creatures, *Ioh.* 1.12. *As many as received him he made the sons of God:* What, is that a meere title? No, V.13. *They are born not of bloud, nor of the will of the flesh, nor of the will of man, but of the will of God;* that is, they are born of the second *Adam:* and *Ioh.* 3.5. *Whosoever is not born of the Spirit, shall not enter into the Kingdome of God.*

Now as our nature was corrupted in the first *Adam*, there being a compact and covenant between God and him, that if *Adam* stood, all his seed should stand with him; but if he fell, then that all that were born of him should by vertue of that covenant, compact, or agreement, have his sin imputed to them, and so should be corrupted, as he was, and die the death. So there was a second Covenant between us and the second *Adam*, which is the new Testament spoken of in *Ier.* 31. and in *Heb.* 8. *I will make a new Covenant, saith God:* And what is that? *I will put my Law in your minde, and write it in your inward parts:* that is, by vertue of the compact and agreement, which is the New Testament following upon the former, all that shall be saved by Christ, shall be born of him, they must be new men; whosoever shall be justified by him, must be a new Creature.

Reas. 2. It is the will of God.

Secondly, because it is the will of God; It is true, God might have saved us without it, if it had been his pleasure, it had been no more but calling men at the houre of death; but it is otherwise, 1 *Thes.* 4.3. *This is the will of God, even your Sanctification.* And if there were no other reason but Gods will, that those that be justified shall be sanctified, it is enough: *God hath called you to holinesse;* hee hath appointed it, he wils it,

it, and his will is sufficient to enforce it.

Againe, consider when we are ingrafted into Christ, it is not simply an ingrafting, but *we are ingrafted into the similitude of his death and resurrection*, *Rom.*8. that is, no man is ingrafted into Christ, but sin is crucified in him, he is dead thereto, that is, he is a dead man in regard of the life of sin, and is alive to God; as Christ rose from the dead, so is he raised to newnesse of life. If it had been simple ingrafting into Christ, there had needed no further relation, but we are ingrafted into the similitude of his death and resurrection.

*Reas.*3. It is the end of our ingrafting into Christ.

Againe, it was the end of the Lords comming; If he had come only to save men, there had been no need of being New Creatures, but he came also *to purifie unto himselfe a peculiar people, zealous of good works, and to destroy out of man the works of the divell, and to purchase to himselfe an holy generation, and royall Priest-hood.* Now whatsoever the Lords end is, he never failes of.

*Reas.*4. It is the end of Christs comming.

Againe, you must consider, that to whomsoever Christ is a *Priest*, he is also to them a Prophet and a King, he is annointed to all these Offices: and therfore if you will be saved by him, by the vertue of his Priest-hood, you must take him as a Prophet, that is, you must take his counsell in all things, and not onely so, but he must also be your King; you must not onely learn his way, but you must also be perfectly subject and obedient to him, to walk therein. Indeed as a Priest he reconciles God unto us, but not us to God, except he come with his other two offices, for man stands out and will not know the way; and therefore as a Prophet, *He is to guide our feet into the way of peace:* and that is not all, therefore because our hearts are stubborn,

*Reas.*5. To whom Christ is a Priest, he is a Prophet and King.

SERM. I.

stubborn, and will not come in, he exerciſes his Kingly Office, *and brings in ſubjection every thought to the obedience of his will.*

All the meanes tend this way. Faith.

Againe, look to all the means, as firſt to Faith, the ſame Faith that juſtifieth, doth alſo purifie the heart; *Having their hearts purified by faith, Acts* 14. *And as many as are ſanctified by faith that is in me, Acts* 26. 28.

The bloud of Chriſt.

And likewiſe the bloud of Chriſt not onely covers, but alſo heales, *Hebr.* 9. 14. *How much more ſhall the bloud of Chriſt, who through his eternall Spirit offered himſelfe, purge your conſciences from dead works*, &c. It hath not onely vertue to take away the guilt of ſin, but it is effectuall alſo to purge the conſcience from the power of ſin.

The Goſpell.

Againe, the Goſpell we preach doth not onely offer Chriſt, but likewiſe cleanſeth, *You are cleane through my word, Iohn* 5. And in *Pſal.* 119. 9. *Wherewith ſhall a young man cleanſe his way? By taking heed thereto according to thy word.*

The Spirit.

The Spirit, as it is a Spirit of Adoption, ſo is it of Sanctification, making clean the room where it dwelleth, and making it a fit Temple for the Lord. Conſider the Sacraments, Baptiſme doth not onely waſh from the guilt of ſin, but from the filth of ſin alſo, from the blot and deformity of ſin. And ſo I have done with theſe two points, how Sanctification riſeth from Iuſtification, and that they cannot be ſeparated.

Baptiſme.

Vſe 1. Pray that ſeeing God hath juſtified us, he would alſo ſanctifie us.

Before we proceed to other *Obſervations*, we will, by way of Vſe, from the inſeparability of Iuſtification and Sanctification, draw this conſequent, that, if they be inſeparable, we ſhould go to God and beſeech him, that having given us the firſt, that he would grant

us

us the ſecond alſo. If you have any aſſurance that your ſins are forgiven you, let him not deny you this, to make you New Creatures, they be inſeparable, and therefore you have juſt cauſe to pray him not to ſeparate them, therefore you may claime them both as your due, ſeeing you have his promiſe for both, and you muſt urge him on his promiſe; we deſire Iuſtification for our own ſake; but Sanctification, that we may glorifie God: and therefore, when you come to God with this requeſt, Lord make me a New *Creature*, that I may bring glory to thy Name, that I may ſerve thee, and do good in the place wherein I live, he will not deny thee. Conſider but this very Sacrament which we are now going to receive; you muſt know that the Sacrament ſeales the whole Covenant of God, as 1 *Cor.* 11. *This is the new Teſtament in my bloud*; that is, this Cup is a ſigne and ſeale of the New Covenant which I have made with man, and which is confirmed with my bloud. Now what is that Covenant? You ſhall ſee it in *Ezek.* 36. 26. and it containes three parts, all which are ſealed by this Sacrament. Firſt, he promiſeth to waſh them from their filthineſſe, that is, from the guilt of their ſins, which is the firſt part. Secondly, *A new heart will I give you, and a new Spirit I will put into you*: that is, I will make you new Creatures, which is the ſecond part of the Covenant. Thirdly, I will call for the corn, and will increaſe it, and will lay no famine upon you, *&c.* that is, he will give all outward comforts, you ſhall inherit the earth, and be heires of the world, and of all in the world, for the world is yours, 1 *Cor.* 3. All and all in it is yours.

This is the whole covenant of God, and this he ſeales

Encouragements to pray for Sanctification.

1 Gods promiſe in the Covenant

2 The covenant ſealed in the Sacrament. 1 *Cor.* 11. 25. opened.

Three parts of the Covenant.

seales to every one of you, when you come to receive the Sacrament, *If you receive it worthily*, for it is the new Testament in his blood.

And therefore seeing he seales it to you, that he will give you a new heart and a new Spirit, and make you *new Creatures*, you should go to him and claime it of him, for you may sue him of his own bond written and sealed, and he cannot deny it; therefore begge it, and you cannot misse of it.

What keeps off from *Christ*.

This is a very comfortable doctrine, if it be well considered. For what is that that keeps a man from comming to Christ, but his discouragements? He thinks it so hard a thing to be a *new Creature*, that he cannot attaine it, that he cannot leave such a course of life, and therefore he stands off, and though he will come in, yet he will not as yet, because it is a bondage intolerable.

3. The Covenant confirmed with an oath *pag.* 35.

But you do not consider what it is to have a new nature: If it were to have a new life and an old heart, it were otherwise; but the Lord will give a new heart, and if he will not deny you, but make you *new Creatures*, you may be encouraged to go to him: If there be any rebellion in your heart, any untowardnesse in your nature; if you go to him for the removall of it, it is impossible he should deny you, having made you a sure promise, and confirmed it with an oath.

What the Lord sweares to, he is sure to perform. In all the Book of God, you shall not find that he sware unto the first Covenant, but there is an oath put to both parts of the second, *Heb.* 6. 13. *Because he could not sweare by a greater, he sware by himselfe, that we might have strong consolation, and assurance of forgive-*

nesse

neſſe of ſins. And ſo the firſt part is confirmed.

And for the ſecond, *Luke* 1. 73. *The oath which he ſware unto our fathers that he would give us, that we being delivered from our enemies, ſhould walk before him in holineſſe all the daies of our life.* Why then will you not believe it? Why will not you urge the Lord with this, and by prayer deſire the accompliſhment of it? As indeed though he gives holineſſe of life, yet you muſt pray for it, as well as you muſt pray for the forgiveneſſe of ſins.

It was *Ananias* his ſpeech to *Paul*, *Acts* 22. 13. *Riſe Paul and waſh away thy ſinnes, calling on the name of the Lord*; though his ſins were forgiven, yet he could not have aſſurance of it, without calling upon the name of the Lord.

Chriſt promiſed to baptize us with the Holy Ghoſt and with fire; that is, to ſanctifie us in greater meaſure, yet we muſt call and call againe: So *Luke* 11. 5, 6, 7, 8. You muſt knock as at a mans doore that is aſleep with his children and loth to riſe, but if you knock long, and weary the Lord out, and not ſuffer him to reſt, then he will give the Holy Ghoſt. Therefore, have you prayed, and yet find not your ſelves *new Creatures?* You have your old hearts, and old luſts prevailing; yet you muſt at length waſh away your ſins by calling on the name of the Lord.

4. The end whereunto the Sacrament is appointed.

And hereto you may be ſtirred by the Sacrament, which is not onely to give aſſurance that your ſins are forgiven, but likewiſe to draw more vertue from Chriſt, to make up the breaches of our hearts, and to get more grace, and to be made *new creatures* in a greater meaſure.

So

So that when a man comes hither, he must consider wherein he is faulty, what breaches there are in his heart and life, what imperfection there is in grace, and then he must go to Christ to repaire them.

And as you bring more faith with you, so you shall carie more strength and comfort from the Sacrament.

So that thus much I can assure you of, let any man come with a strong desire to receive Christ, and to be a *new Creature*, and let him bring faith in the promises of sanctification, and it cannot be but he shall be filled: The Lord will send his Spirit into his heart, and make him a *new Creature*: Whersoever God hath a mouth to speak, Faith hath an eare to heare, and an hand to take: Men forget this, they think that Faith is onely occupied about promises of pardon and forgivenesse; but it is not so, you must set your faith on work, on the promises of sanctification, and when you come to receive the Sacrament, you must know you come to a Table where you have fatlings, where you have new wines.

Faith worketh on the promises of Sanctification.

And thus you must feed on Christ, not onely taking to your selves the promises of pardon, but likewise of sanctification, that you may be filled with the Spirit, which is as wine to quicken you, and to strengthen you in the inner man, as well as the outward elements of Bread and Wine strengthen thine outward man.

So that thou maist not think thou receivest the Sacrament as thou oughtest, when thou goest away as weak as when thou commest, when there is no strength, no vigour in the inner man.

And so in all thy daily services, when thou commest to Christ, thou must eat the flesh of the Sonne of man;

man, and drink his bloud, as the Iſraelites did every day feed on the *Mannah*.

You muſt remember his Covenant, not onely to pardon, but to ſanctifie you, and then you ſhall live thereby, and every day grow ſtronger and ſtronger.

THE SECOND SERMON VPON THE NEVV CREATVRE.

2 COR. 5. 17.

Therefore if a man be in Chriſt, let him bee a New Creature.

THe Woman of Canaan, though ſhe had no countenance from Chriſt, though he ſeemed not to heare her a long time, though he gave her croſſe anſwers, yet he commends her faith in an extraordinary manner at laſt. She had never had that commendations, if ſhe had not been put to that difficulty a little: therefore, when you preſſe God, when you ſtand it out, and are not diſcouraged, in the end you ſhall have it in a greater meaſure, and it will be a greater commendation of your faith.

The ſucceſſe that others have had by prayer.

And so it was with *Iacob*, if he had not wrastled as he did, he had never had that great reward which he had; he never had a greater reward for any thing that ever he did in his life, than for his contending with God, when God refused (as it were) when he strove with him, when he would not do it, when he seemed to be of a contrary mind; yet when he held out, and did not give over till he had gotten it, he never got so much at Gods hands.

And so I say to every one of you; if you find it a hard task to get this change, to be made *new Creatures*, you pray and have sought, and yet you have not gotten it, yet be encouraged, doe it still, never give over, you shall have a greater measure, as your prayers are stronger: for this you must know, that when you *make requests to God, according to Gods will*, that then it is the voice of his Spirit; therefore when you desire to be made *new Creatures*, do you think it is possible for God to deny you? No, because this desire comes from his Spirit. Now it is true, a man may desire to be made a *new Creature*, he may desire grace, and yet do it in a carnall manner, that is, he may desire it, because he sees that he cannot be saved without it, he may desire it as a thing of necessity, that will make him safe and whole, as a thing, without which he shall perish: Nature may go thus farre, but to desire to be made a *new Creature*, out of the beauty and taste of it, out of a desire to please God, and to glorifie him, whose Name is called upon you, out of a desire to please the spirit that dwels in you, this is proper to the Saints, it is the voice of the Spirit, and therefore go on boldly, God hath promised to heare you, he cannot denie you.

Grace may be desired carnally.

SER. II.

Christ able and willing to give Sanctification.

See how Christ did when he was upon the earth, those that were lame and blind, when they came and cried after him, and would not give him over, he did not refuse to heal every one; there was not a man that was importunate with him, but, howsoever his *Disciples* slighted them, *Christ* respected them. Now do but think with your selves; do you think he lesse pities the diseases of the Soule, than the diseases of the body? Do you think that he hath lesse compassion now he is in heaven, than he had when he was on earth? Or do you think that *His arme is shortned*, that he cannot do as much now to heale the running sores that are on thy soule, as he did on earth to heale bodily diseases? My brethren, if you do but seek to him, if you can get but a word from him, if he say but to you, *Be whole*, if he do but rebuke thy sinfull lusts, as he rebuked the feaver, they shall presently obey him: He that was able to calm the sea, and that hath the strong winds in his power, is he not able to dissolve a strong inordinate apprehension, a strong lust, a strong unruly affection, and so set them at liberty? Certainly he is able.

You know, the woman that had spent so many yeares, and all that she had upon Physitians, and could do her selfe no good by all, yet when she comes to Christ once, you see it was done in an instant. So, I say, a strong lust, an old lust, which is contrary to this *new Creature*, which it may be thou hast been contending with many yeares, and cannot get the victory over it; yet if thou canst come in this manner to him, and contend with him, and knock at the doore, and never give over till thou hast awaked him, certainly hee will give thee the Holy Ghost, he will change and renew

thy heart, hee will set thee at full libertie.

This he hath confirmed with an oath, and whatsoever God hath sworn, he will perform it without all reservation (where he is said to do a thing without an oath, there may be a reservation left, therefore we never find an oath to the old *Covenant*) but he hath sworn to perform the new *Covenant*, and you know this is a great part of the new *Covenant*, to give a new heart, to make a man a *new Creature*; therefore, where the new Covenant is made, there this is repeated in *Ier.* 31. and *Heb.* 8. *I will make a covenant with my people*, and what is that? *I will put my Law into their minds, and in their hearts will I write them*; that is, I will make them *new Creatures*.

6. The great importance of it to us.

Therefore, I say, this is a matter of much use to you, If you goe to Christ, and labour to have this done. My brethren, there is nothing left for us to be assured, nor any other experiment that we need have that there is another life, that Iesus Christ hath done these great things for us, and that the Gospell is true, I say, there is nothing else left for us, no other experiment in comparison of this, that we see we are made *new Creatures*: This is all the miracles that we have; nay, I dare be bold to say more, It was the greatest miracle that they had in that time, when all the miracles were wrought.

And therefore you shall find that *Paul* gives this as the maine argument, among the rest, *That they shall be raised againe at the last day*, that they were in Christ, that the Gospell is reall and true. For, saith he, *We have received the Spirit*: We have had the Spirit which is the earnest, the pledge, the annointing; you shall find it every where scattered in his Epistles, the receiving of

of the Spirit is the maine ground that he builds on, as in the 2 *Cor.* 1.23. *He hath eſtabliſhed us together with with you, and hath annointed us, and ſealed us, by giving the Spirit as an earneſt into our hearts*: As if he ſhould ſay, this is the Argument we have, that he ſhould be ſaved; not, for all the miracles ſo much as this, that we have received the Spirit; for that it is the true annointing we feele it in our ſelves, that ſealeth and confirmeth us, we cannot doubt, having had experience of ſuch a mighty work in us, that is, the earneſt and the pledge we have; and therefore *Eph.* 1.19. He prayes that they might ſee *the exceeding greatneſſe of his power working in thoſe that believe*; as if that would be a great confirmation to them, if once they ſhould find an experiment of the greatneſſe of his power: And ſo, *Phil.* 3.10. *I care not for all the world, on this condition, that I might know him, and the vertue of his reſurrection*, (that is) that I might know him by the power of his Spirit, changing my heart, killing my ſins, raiſing me againe; and, in a word, making me a *new Creature*, that I might know this experiment; I looke upon all the world as droſſe and dung, as things not to be named. So, I ſay, ſeeing there is nothing elſe left in compariſon of this, and when miracles were wrought, there was nothing like this, that we might have this experiment in our ſelves, we ſhould go to God, and not give him over, till the work be wrought in us, that we might be made *new Creatures*.

That which keeps men off from religious courſes, for the moſt part is diſcouragement, they think they ſhall not be able to go thorow it, when they heare they muſt be made new men in all things, that there muſt be

Diſcouragements hinder from religion.

SERM. I.

nothing that is old left, but all the old leaven must be purged our, it discourageth men, because they thinke they shall never be able to reach it, whereas this is an assurance to thee, that if you go about it, you shall not faile of your purpose, but you shall certainly bring it to passe, because if you seeke it at Gods hands, he cannot deny you, only I told you, you must pray.

Why God suffers lusts to remaine in his Children.

It may be for this purpose *God* will not heale thee altogether, but suffer many lusts to grapple and to contend with thee, that thou mayest be taught to doe this duty: and therefore we should learne to goe to Christ, we should feed on him every day, and by that meanes we shall be renewed, we shall get new strength; otherwise what is the meaning of that, *In this mount he will make a feast of fined Wines, and of fatlings, of fat things full of marrow, of Wines fined and purified?* *Esay* 25.6.

Esa. 25.6. opened.

The meaning is this; when you come to CHRIST to renew your Communion and your *Covenant with him*, which is done through Faith and Prayer, you draw nearer to him, and that strengthneth the soule, as *Mannah* strengthned them in the wildernesse, that you live by it; for every day there growes new distances betweene CHRIST and us, we let goe our hold, as it were, in some measure, and begin to fall off from him a little; therefore, every day we should renue this Covenant, especially when we come to the Sacrament: As *Ionathan* and *David, they renued the Covenant of God* againe that was between them, as if there were a new Solemnity of mariage, if it were often to be renued, to make the parties joyned more united: make no question of it, we should renue our match with Christ, we should come neerer to him, that we may strengthen

our

our soules, becaule we recover our Communion with him. For what is Sanctification, but a drawing neare to the Lord? And then we draw neare when wee renue our Communion, and our *Covenant with him*, when the match is renewed between us; and if we doe so, we shall go from him every day, as men refreshed at a banquet, like men that have fed on fat things full of marrow, as men full of Wine. *Be you filled, not with Wine, wherein is excesse, but with the Spirit:* What is the meaning of that *Antitheſis*, but to shew that the *Spirit* is like Wine, it strengthens, and how receive we the *Spirit?* Is there not the same meanes of renuing of it from day to day? Is not the same meanes of renuing of it, as there is of receiving of it at the first? Didst not thou get it first by going to Christ, and shalt not thou still regaine and repaire thy strength by that meanes? I cannot stand to presse this farther.

Eph. 5. 18. opened.

Secondly, in that they are put together thus, Iustification and Sanctification; hence we should be stirred up to prize it, to set it at the same rate as we doe Remission of sinnes, because we see the Holy Ghost doth so. For seeing this thing is promised, seeing it is chosen out among the great benefits we have by *Christ*, that we shal be renued, we should learne so to judge of it, to set it at an high rate, in our conceits, to conforme our judgement to the judgement of the Scriptures.

Vse 2. Set Sanctification as high in our esteeme as Iustification.

Every man would be content to be saved, but to be made a *New Creature*, men are so farre from reckoning it a priviledge, that they reckon it a bondage: you would faine be free from Hell, you would faine goe to Heaven without such a necessity put upon you; this is the common fashion of men; but mark, the Holy

Ser. II.

Ghoſt puts this among the great benefits we have by Chriſt. You know the comming of the *Meſsias*, how it was magnified by the Iewes, what great things they ſhould have when Chriſt ſhould come. What were thoſe great things? One of the chiefe was, to make them *new Creatures*, to ſet them at liberty from their ſpirituall enemies, *That they ſhould be taught of God, that they ſhould have his Law written in their hearts, and have their hearts circumciſed to love him*, that they ſhould have new hearts and new ſpirits given them; this is that great benefit that hath been ſo much magnified ſo many yeares before the comming of Chriſt. It is that which the *Apoſtles*, when they came to preach the Goſpell, ſet out as ſo great a priviledge; learn we to prize it, for certainly there is nothing in the world ſo precious as grace, whereby we are made *new Creatures*. It is a true ſaying, becauſe indeed there is no excellency that is like it, if you would rectifie your judgements, and teach them to apprehend things as they are; therefore let us reaſon with you a little for that old man, thoſe luſts that you prize ſo much, that you will not part with, that you cheriſh and nouriſh in your ſelves, and you are enemies to thoſe that are enemies to them, I ſay, conſider what you doe, this old man, is it not the ſickneſſe of the ſoule? Is it not the filth and the fouleneſſe of the ſoule? Is it not the ſlavery and bondage of the ſoule? And the new man, is it not the contrary? Doth it not excell it? Therefore as much as health exceeds ſickneſſe, as much as cleanneſſe exceeds impurity, foulnes and filthineſſe, as much as liberty exceeds ſlavery and bondage; ſo much and more doth the new man excell the old man.

The excellency of the *new Creature*.
1. Above old Luſts.

Beſides,

Besides, if you looke to other things, take all other things which the world hath, all the profits, all the pleasures, all the learning and knowledge whatsoever it is, that in the world is precious, yet to be made a *new Creature*, goes beyond all, because, indeed, it puts you into the same condition that *Adam* had in innocency: you will say, to be made like *Adam* againe, to be restored to that happinesse, it is beyond all that the world can afford: Now to be made a *new Creature*, it puts you into that estate.

2. Above all worldly excellencies.

But, you will say, that is not so, *Adam* was in Paradise, he had outward contentments in abundance, but to be made a *new Creature* is not so.

Object.

It is true, there were two conditions that *Adam* had, one was his outward condition, being placed in Paradise, the other was his happinesse, to be a *New Creature*: this was incomparably beyond the other, as we shall easily make that plaine to you. Put case there were a man that had faire Palaces, and Gardens, and Orchards, and all things that his heart could desire to have, but all this while he hath not health; would he regard this? On the other side; suppose he had health, put him into a Cottage, if he have strength, would he not beare it well enough? That is our case. When *Adam* had all that, when he had lost Gods Image, when he had lost being a *new Creature*, he was like a man that was fallen into a great sicknesse, he was fallen into terrour and horrour of conscience, what good could all that do? A man that is out of Paradise, that lives as we do among men, that hath Gods Image renewed on him (which he lost) that is, made a *new Creature*, he is happy, when *Adam* was miserable.

Answ. Two conditions of *Adam*.

Grace the health of the soule.

Let

SER. I.

Let us consider a little, What was it, thinke you, that made *Adam* happy in Paradise? Was it the being in a Garden full of pleasant things? No, it was not that, but his Communion with God that made him happy. Therefore you see wherein his misery consisted, it consisted not in the losse of Paradise, for there hee was still, hee had all that he had before for outward things, but hee felt shame and horrour of Conscience, hee felt inward trouble and anguish of spirit, when he heard the voyce of GOD walking in the Garden: therefore it stands not in that, but to be made a *New Creature*, is to bee put into the inward condition that *Adam* was in, and therefore you have reason to seeke it. If any thing in the world bee worth the seeking, it is this, to bee made a *New Creature*. All other things are not the proper excellency of a man, you know the Angels and the Saints want them, and the beasts enjoy them, but the excellency of man is to bee made according to the first Rule, to bee squared according to the Image of God, after which hee was first created, and hee is never well till hee come to that. As no Creature is well till it have that excellency belonging to the kinde of it: this is an excellency peculiar to man, therefore seeke happinesse as long as you will in other things, you shall never finde it, but in being made New Creatures, in having Gods Image repaired, in being sanctified in body, and soule, and Spirit, this puts you into an happy condition.

Grace, Mans proper excellency.

Object. But, you will say, these are but Notions, imaginary Assertions, we feele not such things, give me that man that hath the sense of this, that feeles more sweetnesse in this, than *Adam* did in all his outward Paradise which he had?

To

SER. I.

To this wee Answer:

Answ. 1

First, that there is a sense of it, though spirituall grace bee a thing that is not exposed to the senses, yet there is as true and as quicke a sense, as there is of outward and corporall delights; because, when you are made New Creatures, you have a new life, and that hath new senses in it; It hath a taste, hunger and thirst, it hath as quicke a sight, it hath every thing that the other hath; you know, the apprehension of all the comforts wee have, is not that which stands in the outward senses, that is not worthy the name, but the apprehension that the will and understanding hath of things; it is every mans minde, that makes a man to live happy or miserable, that is, his apprehension of things, when thou livest a new life, and thy apprehension is altered and changed, thou hast as quicke a sense of those spirituall priviledges in CHRIST, *of peace of Conscience, of joy in the Holy Ghost*; of all the benefits that rise from his Passion, thou wilt have as quicke a sense, as ever thou hadst of outward delights.

The new life hath new senses.

The apprehension makes happy or miserable.

Againe, if thou wouldest have such a sense, let me say this to thee, the time is not yet come thou shalt have it, and have it in aboundance, but as yet (as it is said) *We are the sonnes of God, but it appeares not what we shall be:* It is true on both sides, those worldly men that brag so much of their present sense that they have, and that others want, it appeares not yet what either shall bee, but you are mingled together, and there is one common condition to all, because this is the time of tryall. Marke the wise Generall, hee doth not like of a Souldier at the first, but when he hath tried him,

2

The state of Gods children hid. 1 *Iob.* 3. 2

and

Ser. 11

and hath ſuffered both to run out their courſe, the valiant man, and thoſe that are cowards; when their courſe is finiſhed, and when the battell is done, that is the time of conferring of honours. The wiſe Maſter doth not reward his ſervants at the firſt, but he lets them alone, the good ſervant and the bad, till their time be out, till the time of their wages come, that is the time when he makes the difference. So doth the Lord, for this time *the battell is not to the ſtrong*, that is, men have not their reward here for the preſent time. Even as it is upon the Stage, but are let alone till they have acted their part, there is no alteration, but when they come off from the Stage, that is the time when the one is commended, and the other is diſcommended. So it is with the Sonnes of God, and the ſonnes of men, God lets you both alone for the time, till you be gone off the Stage, that is the time that you muſt look for the difference; therefore be not prepoſterous in your expectation, be not diſcouraged, becauſe you have not ſuch outward contentments, becauſe you are not above, but below, for the preſent life, the time is not yet come; for God doth not yet rule the world, as he will do; he hath, as it were, left the world to be ruled by others, he hath left men to rule: now *errour comes from the face of the Ruler*, (as the Wiſe-man ſaith) that is, there is that obliquity in the hearts of men, thoſe that are in place of government generally, *That Servants ride on horſe-back, and Princes and Wiſemen goe as Servants on foot.* The reaſon is, becauſe men rule the world; *For errour* (ſaith *Salomon*) *is from the face of the Ruler.* But now when God ſhall take all the governement into his own hands, when he ſhall be abſolute

Eccleſ. 10. 5.

absolute King in the exercise of his dominion, then he will set all straight, and not before: then servants shall go on foot, and Princes and Wise-men shall ride on Horse-back; therefore expect not thou it yet, the time is not yet come that thou shouldest be on horse-back, thou must be content to go on foot yet. And therefore, though you have not the present sense, go on notwithstanding, hold out thy expectation a while, though it appeare not yet what thou shalt be, yet it will come when thou shalt have the sense of it in abundance.

Thirdly and lastly, though thou have it not fully, though the time be deferred till the day of the declaration of the wrath of God on the one hand, and of his favour to the Saints on the other, yet by being *new Creatures*, you shall have outward comforts in great abundance, you shall not fare the worse, but much the better for it; for the promise is sure to those that feare the Lord: To humility *and the feare of God, to them is promised riches, and honour, and life:* And God performes it in this life, though the full harvest be kept for afterwards: though you have but the first fruits of the reward, as well as you have but the first fruits of the Spirit; yet, in this life, as you walk more perfectly with him, so he will with you; and the lesse you walk with him, the lesse he will walk with you, (that is) such an evenneſſe you shall find in the wayes of God to you, such a measure of judgement and mercy, as there is evenneſſe or uncleanneſſe of your hearts, as there is so much new, or so much old. Let us labour to make our wayes more perfect, and we shall be more perfect in our outward estate, we shall be better in our wealth, we shall be blessed better in our name, thou shalt be more

3 Men fare not the worse in outward things for holineſſe.

Pro. 22. 4.

Ser. II.

more cheerefull in thy Spirit, thou ſhalt be bleſſed in thy Wife and in thy Children, *at thy going out, and at thy comming in*, in every thing: ſo that the preſent wages that you ſhall have, ſet aſide that which is deferred for the future, it is exceeding large to the *New Creature*; there is comfort enough in the thing, holineſſe is reward enough to it ſelfe, if you ſhould nave no more. If a man bee in ſtrength and health, what if you put him into a Cottage, what if hee be put into priſon? Hee can beare it well enough: if there were no more but to be made a *New Creature*, it were enough to make your hearts to deſire that condition, but beſides that, it brings outward comforts in abundance; or, if you have not abundance, it will make a little inſtead to you of a great deale.

So much for this, becauſe I have other things to deliver.

Vſe 3. Take heed of challenging Iuſtification without Sanctification.

Thirdly, are they inſeparable? Then take heed of challenging the one without the other; doe not th inke that you are in Chriſt, if you finde not the *New Creature*: And this Doctrine is of much moment, for this is that, that we ſhall all be tried by at the laſt day, and it is that peremptory Sentence that can never be revoked, becauſe it is the Sentence of the *Goſpell*, therfore you muſt know this, that all the judgements that are pronounced in the Goſpell, they are without all reſervation, there is no more revoking of them, therefore *Paul* ſaith, *Rom.* 1. 16. *Hee ſhall judge the ſecrets of mens hearts according to my Goſpell*: So that you muſt know that the Goſpell hath a judgement, and a terrible judgement as well as the Law. (There is a judging by the Law, that is,) men that have lived without the

Iudgment of the Goſpell.

knowing

knowing of Chriſt, they ſhall be judged by the Law, but when we come to Chriſt, to live under the Goſpell, (as we all do) we ſhall be judged by the Goſpell; What is that? Thoſe that receive not Chriſt ſhall be damned: that is one part of the Goſpell you know; therefore you ſee that there is a judgement there; *He that beleeves ſhall be ſaved, but he that beleeves not ſhal be damned.* Wel, as it is true concerning the point of Iuſtification, he that beleeves not and takes not Chriſt, ſhall be damned for it: So it is as true in the point of Sanctification, he that is not a *New Creature, he that is not borne again, he ſhall not enter into the kingdome of God, Ioh. 3. 3.* There is a peremptory judgement: therefore conſider with thy ſelfe, when thou commeſt to dye, what thou wilt ſay then, Satan will then come and lay thy ſins to thy charge, thou muſt then thinke what thou haſt to anſwer, thou haſt nothing to ſay but I am in Chriſt: well, but how doſt thou prove that, he will aske thee that queſtion, Art thou a *New Creature?* If thou doe finde that thou art not a *New Creature,* thou art not in Christ, and thou needeſt not a new condemnation, but thou art condemned already. For Chriſt found all the world in a ſtate of condemnation, and if thou be not in him, thou art in the ſame eſtate: and therefore if thou ſhould but heare theſe words, if we ſhould bee ſilent, and ſhould but reade theſe words, *Whoſoever is in Chriſt, let him be a New Creature:* it may make a man tremble, and look about him, and conſider his eſtate, and take heed of diſ-joyning theſe things that the Lord hath joyned together: if being in Chriſt, and being a *New Creature* be inſeparable, thinke not that thou canſt take Chriſt divided, that thou canſt take him halfe, *Ioh. 3. 18.*

Ser. II

halfe, and leave the other part, that thou canst take him as a Saviour, and not take him as a Prophet, and a King; thinke not to have Iustification, and to want Sanctification: and therefore, you see, when the Gospell was preached, this was the maine thing that was urged, *Mark. 6.* 13. when the seventy were sent out (saith the Text) this was their preaching, it sets downe the summe, that men should amend their lives. When Christ himselfe was to preach, *Mat.* 4. 17. this was the summe of his Doctrine, *Amend your lives, for the Kingdome of Heaven is at hand. Paul*, when he would tell them what was the summe of his preaching, *Acts* 20. 21. saith he, *We goe about preaching, witnessing to Iewes and Grecians repentance towards God, and faith towards Christ.* So that this Repentance that makes a man a *New Creature*, it was pressed as a thing of absolute necessity, as well as the taking of Christ. You know, when *Iohn Baptist came*, what he called for, *Fruits worthy of amendment of life.* Deceive not your selves, apply not the promises of the Gospell, except you finde this Symptome of being in Christ, that you are made New Creatures.

Mat. 3. 8.

Difference between a temporary, and true beleever.

This distinguisheth betweene a Temporary beleever, and another; both goe thus farre, both have an insition into the Root, but the Temporary beleever *partakes not of the fatnesse of the Root*, he receives not life from the Root: It may be thou hast taken Christ in thy sense, but hast thou tasted of the fatnesse of the Root, hast thou drawne life from him, art thou made a *New Creature*, as a graft that is put into a new stocke: when we are engrafted into Christ, there is an inversion of the order, there the stocke changeth the graft; in

in the other, the graft changeth the ſtocke into its Nature. Againe, when thou takeſt Chriſt without this, it is as putting ſtones one upon another, when there is nothing to cement them, and to glew them together. whoſoever is in Chriſt, is built upon him, as upon the corner-ſtone; now an Hypocrite may be built on him, as well as a true profeſſour; but here is the difference, they are living ſtones, their Nature is altred, they differ as much from themſelves what they were before, as living things differ from dead ſtones; ſo it may be thou haſt had an adheſion to the body of Chriſt, thou haſt ſtucke to it, as it were; but, if thou be a true member, then thou art knit to it by ligaments and ſinewes, thou haſt communion with the head, there is an influence of bloud and ſpirits into thee: therfore conſider that with thy ſelfe; it may be, thou liveſt in the Church, and art ſuch a member of it, as a glaſſe-eye is of the body: but haſt thou communion with the head, art thou made a New Creature by being in Chriſt? Is thy heart changed and ſanctified by being in him? If it be ſo; then conclude, thou art in Chriſt *For, if a man be in Chriſt, he is a New Creature.* Examine thy ſelfe in this, deceive not thy ſelfe, to whomſoever he is *made Righteouſneſſe, hee is made Sanctification.* It is impoſſible they ſhould be diſ-joyned, (as I told you in the morning,) his bloud hath not onely a vertue to cleanſe thee from the guilt of thy ſinnes; but a power *to purge thy conſcience from dead works, to ſerve the living Lord, Heb 9.14.*

And whereſoever it is a plaiſter to cover thy ſins, it doth likewiſe heale and cure them: therefore thinke not that thou art in Chriſt, except thou finde this to be thy condition.

SER. II.

Yea, but you will say, Is there such a condition in the world? Who is it that finds himselfe such a *New Creature?* This I find, that my old lusts returne, the same inclinations I had, I find them still, and this experiment of being all new, that all old things are passed away, I have not yet had; what shall we say to this?

Answ. We will answer it very briefly;

Though thou hast it not already, yet thou must not be discouraged, thou must not say, there is nothing done, because all is not done: for motions are denominated from the termes they tend to, not from that they are already: when a thing is a little white, though it be not perfectly white, we say, it is white: when the Lord begins new qualities, if it be in sincerity, it is properly said to be a *New Creature*, for in time it will come to that, that will be the issue of it: therefore that which stands you in hand, is to consider, whether you be so or no; for indeed it is a difficult thing to discerne, and needfull for you to consider it: therefore I will briefly shew you how you shall discerne it.

Signes of a New Creature.

I A Sense of it.

First, you must know you shall have a present *Sense* of it, you shall feele it in your selves, you shall know that such a change is wrought in you: for this is the difference betweene the Soule of a Man, and the soule of a Beast; a Beast cannot returne upon his action, to know whether hee have done such a thing or no, but the soule of a Man is able to doe it, it is capable of reflect acts, as we say, it can recoile and returne upon it selfe, and can consider what is done with it: therefore examine thy selfe by this, thou mayest know, whether such a change bee wrought in thy heart or no. See it in other things, thou canst

tell

tell what thou delightest in, thou canst tell what thine inclination is; for a mans inclination is of a quicke sense, it puts him forward, it carries him to that which hee desires: therefore thou mayest see the scope of this, thou mayest deceive another, thou canst not deceive thine owne heart, especially in judging this, whether thou bee a *New Creature*. If thou judge strictly of thy selfe, if thou have a right rule to examine it by, the present sense of it may be an assurance that thou art made a *New Creature*: for to be a *New Creature* is nothing else, but to be turned up-side downe, when a man changeth his course (as it were, from East to West) when he sayles to a quite contrary point of the Compasse, when the Rudder of his life is turned: therefore *Paul* saith, he came to preach, *To turne men from darkenesse to light, from the power of Satan to God*: Therefore there is a contrary course, it is a turning, it is true, if the *New Creature* were but a buckling, but a bowing of the course, it would bee hardly discerned, but when it is from contrary to contrary, such a thing is easily found. Act. 26, 18.

I know such a thing as I hated, now I love it, I know such a duty that was tedious, now it is delightfull; such a thing I could not do, now I can perform it; goe thorow all the parts of thy life, thou mayest have a present sense.

Wonder not at this Doctrine, for if it were not thus, no man could have assurance at the first conversion of his heart to God, if it were not that you might judge your selves by a present sence you have, by that alteration, by that reflect act of the soule; for when I say sense, I meane that inclination of thy soule; If wee could not judge our selves by that, no man at his first

SERM. II.

Men may know their ſtate at their firſt converſion.

comming to Chriſt could judge of himſelfe, till he had ſtayed ſome time; and then at what time ſhall we ſet limits, ſhall we ſtay at a day, or a week or at a moneth, or a yeare, or ſeven yeares: therfore a man may have aſſurance from the inclination of his ſoule, that there is a change in him, or elſe we ſhould never be able to comfort men in an exigent: For, except they had had tryall, except they had a long time to live, except they might come to converſe, and be put upon it by temptation and tryall, no man could comfort himſelfe: therfore that is one thing to try it, you ſhall finde a change wrought, you ſhall find the inclination of the Soule turned another way: Goe thorow all the particulars, look thorow the whole rectitude of the Image of God, expreſſed in all the graces of that whole line, and looke to your heart what it was before, and thou ſhalt finde in every thing an alteration, that is one thing to judge it by.

2 The Vniverſality of it.

2ly. you ſhall judge ſomething by the univerſality of it; *Whoſoever is in Chriſt is a New Creature:* The meaning is not, that the ſubſtance of a man is changed, but the order and frame of his ſoule is altred, there are the ſame ſtrings, as it were, but there is a new tune put to them; there is the ſame ſoule, the ſame faculties, but there is a new order there. Mark, as it is in all things that conſiſt in order, there you muſt have the whole, or none at all, the harmony that hath not every ſtring ſet aright, in ſome meaſure, it is no harmony, but the harmony is diſſolved. Beauty that conſiſts in a conformity of all the parts, except there be a concurrence of all, the beauty is diſſolved, it is nothing; ſo in all things elſe: therefore conſider with thy ſelfe, art thou made all new?

new? For thou must know that God workes not by halves; no man ever had an heart halfe new and old; in the worke of Redemption and Re-creating, and repairing of mankinde, there is not a work of the Lord but it is perfect. It is true, it is not ripe yet, there is a time for the maturity of it, it shall grow to full ripenesse; but yet the LORD lookes on it, and it must bee very good, that is, there must bee all of it: therfore consider with thy selfe, Art thou all new? Is there not some exempted place in thy heart and life, that is yet old, as old as it was? If there be, certainly thou art not yet made a New Creature.

Take *Iudas* for example, you shall finde this, he had old still, his covetousnesse yet remained in him, that was not renued: thence it was, that in the Passeover, there was such a strait charge, that all the leaven should be purged out; you see how it is repeated, not a jot of leaven shall be left. So saith the Apostle, all must be new and unleavened, *because Christ our Passeover is offered for us.* 1 Cor. 5. 7

But the naturall man will say, this is impossible; for then we shall have no sin? *Object.*

My brethren that is not the meaning of it; the meaning is, that thou must be purged from all the old leaven, that is, thou must allow none, thou must strive against all, thou must hate all, thou must doe thy best to cleanse it out, and not suffer any to be there willingly, as to take possession in thy heart, it may be there as a theefe, (as it were, as a Creeper in) but otherwise it is not to be there: therefore consider that, Let them looke to this that thinke stoppage is payment, that take liberty in some things, and thinke to recompence it by a more *Answ.* Striving against all sinne.

Serm. II.

ſtrict care in other things: for when a man comes to this, to ſupererrogate in ſomethings, and to be negligent in others, it is an evill ſigne, it is a ſigne thou art not a *New Creature*, for then all would be new; I ſay, it is an ill ſigne, that there is no life there, it is a ſigne, that all that thou doeſt otherwiſe is but counterfeit: therefore it is worth your obſervation, that when any man ſerves the Lord, when hee doth it not with his whole heart, it is reckoned as counterfeit, if there be but one old place in the heart, if there be but one old luſt living there, God takes all as fained, *Ier.* 3. 10. *You did not turne to me with your whole heart, but fainedly*: As if he ſhould ſay, If it be not done with the whole heart, it is fained, it is a ſigne there is no life there, if a man abound in duties never ſo much; let him be excellent in prayer, excellent in almes-deeds, in doing juſtice, let him come to Church, let him doe what he will, if there be any thing old, yet it is a ſigne he wants life, for where there is life, there is augmentation of parts; a man that is living encreaſeth in all. If thou find ſome part of thy ſoule, of thy life, to be augmented, and not the reſt, thou art dead, a dead thing may be capable of it, you may encreaſe one part of wheat, or of ſilver, or gold, but the other part continues as it was, but all encreaſe in living Creatures, it is a generall encreaſe, there is nothing ſtands at a ſtay; if thou finde a reſervation in ſome things wherein thou takeſt liberty, and ſtandeſt at a ſtay, thou art not yet a *New Creature*.

3 Looking upon every thing with a new eye 2 *Cor.* 5. 16.

Thirdly, thou ſhalt know, if thou be new by this, thou lookeſt upon every thing with a new eye, every thing is preſented to thee in a new manner: this I take from this very Chapter, the Apoſtle ſaith, *We know no*

man

man after the flesh, therefore whosoever is in Christ let him be a New Creature: As if he should say, I am a *New Creature*, or else I could not be in Christ; as I, so every man else must be: for that instance he gives of living to the Lord, of being a *New Creature*, he knew no man after the flesh. Looke to thy selfe in this, dost thou looke upon every thing in the world with a new eye, (that is) upon all the particulars; thou lookest upon sin in another fashion than thou didst before, thou seest more in it, than ever thou didst? Thou lookest upon spirituall grace in another manner, thou seest more excellency in it, than thou diddest; thou lookest upon the world in another manner, than when thou didst magnifie it, and the things of it, the dignity, the honour and the wealth; thou art not able to say as *Paul*: They are as drosse, as a withering flower: thou lookest upon good and ill men after another manner, a vile person will bee despised in thine eyes, let him have all outward excellencies, and he that feares the Lord, thou wilt honour him, let him be never so base: thou lookest on thy selfe after another manner, thou doest no more behold thy selfe as thou didst, to thinke thy selfe perfected, by adding to thy outward condition, to thy outward comforts and conveniencies, though that be a thing that is not to be despised, yet a mans selfe lyes not in that, but himselfe is the inward man, the Regenerate man; thou wilt not care to have thy outward man perish, thou wilt not care what loser thou be in any thing else, thou wilt reckon that thy selfe, therefore thou wilt deny those things, because thou reckonest not them thy selfe; for it is impossible that a man should deny that which is himselfe, but thy judgement

Ser. II.

is altred, thou lookeſt with another eye upon another ſelfe, than thou didſt before, and therefore thou denieſt that which before thou tookeſt for thy ſelfe, and nouriſhed'ſt for thy ſelfe. Now a man looks upon God with another eye, now he ſees his beauty, and his excellency, he ſees there is nothing in the world to be deſired in compariſon of him; before he was ſhie of him, and ran away from him, as *Adam* did. It is the ſtate of every carnall man, he preſents God terrible, he hath no delight in God, he lookes upon him, as upon a Iudge, as one he ſerves of neceſſity; but I ſay then, you will know the Lord, *Ier.* 31. when you are taught of me, *then you ſhall know the Lord*; when you are made *New Creatures, then you ſhall know me*, that is, you ſhall ſee me in another faſhion than ever you did, you ſhall looke on me with another eye, you ſhall know me then, as to love me, to deſire mee, to long after nothing ſo much as Communion with me. I might runne thorow more inſtances, but the time calls mee away. Thou wilt look upon every thing with another eye, they will be preſented with another ſhape, for there will be a new Heaven and a new Earth to thee, I ſay, all will be new to thee: for mark the newneſſe of any ſenſe, or of any faculty, when it is renewed by any infuſed quality, it is not ſo much diſcerned by it ſelfe, as by the object; as, if a man have a new taſte, and a new ſavour, a new taſte in health, how ſhall he know it? Give him meat and drinke, and what you will, in all the objects of the taſte, you ſhall finde a new reliſh.

Faculties known by the objects.

So if you would know of your heart, if it be new, go to the objects that thy heart is converſant about, ſee if thou lookeſt upon them in another faſhion, if thou

have a new taſte, and a new reliſh in thee: for if there bee a new heart in thee, thou mayeſt ſee it outwardly; thou wilt ſay as Saint *Paul* ſaid, *I know no man, or any thing after the fleſh*, after the outward condition; this note will try it, if you apply it to your ſelves, after once the change is wrought, that you are made New Creatures, there is nothing that is preſented to you after the ſame manner as it was, every thing is changed with you, as if you were brought into a new world, you will ſee them to be other things than you did before; but I cannot ſtand to preſſe this further.

4 New workes.

Againe, if you would know whether this be in you or no, then conſider, whether your workes be altred: for wee have a rule in Philoſophy, and a true one, and we will apply it here; *As a thing is in being, ſo it is in working:* If there be a new diſpoſition in thee, if there be another Nature, there will be a new kinde of work; for all things in the world worke according to their being, and there is nothing that hath an eſſence and a being, but the operations and acts of it are ſutable to it: therefore, if thou wouldeſt know, looke to what thou doeſt; It is not therefore thy good purpoſes or thy good meanings, but thy doing: therefore examine thy ſelfe, haſt thou left any old courſes? Haſt thou given over thy drinking, thy gaming, thy ſin of uncleanneſſe, thy breaking of the Sabbath? Wilt thou ſay that thou haſt a new heart, and yet keepeſt thy old company ſtill? That thou haſt a new heart, and yet uſeſt thy old ſpeeches ſtill? That thou haſt a new heart, and yet ploddeſt in the ſame old tract that thou didſt? Look what thou waſt wont to doe, thou doeſt ſtill; thou waſt

Ser. II.

waſt wont to ſpend the Sabbath thus and thus, and thou doeſt ſo ſtill; thou waſt wont to neglect prayer, to performe it in a remiſſe manner; thou waſt wont to bee a negligent hearer, without recalling it, and working it upon thine owne heart, without growing in knowledge, and thou art ſo ſtill; thou waſt wont to have ſecret by-wayes, that thy heart knowes were not good, and thou holdeſt them ſtill: wilt thou ſay thou art a *New Creature?* It is impoſſible. If we bee *New Creatures*, there will be an alteration certainly in our lives: And therefore to you that ſay, I purpoſe to do better, and I intend it, my meaning is good, I ſay, to you the *Kingdome of God ſtands not in word*, and in purpoſe, and in meaning, *but in power.* Thou art made a *New Creature*, that is, the inward frame of thy heart is altred, and, if that bee altered, there is an ability followes it, that inables thee to doe the duties of new obedience, and to abſtaine from the contrary: therefore examine thy ſelfe by thy actions, and ſay not now, though I doe not live ſtrictly and preciſely, for ſhew, as others doe, yet I doe as much in ſubſtance; for if thou be a *New Creature*, thou wilt be as much in ſhew too, the operation and action will follow, if the in-ſide be cleane, *Mat.* 23. the out-ſide will be ſo, though it be true, we oft finde the out-ſide cleane, when the in-ſide is not.

2 *Cor.* 4. 21.

Therefore, it is no ſtrange matter that I give, that examining your ſelves by the out-ſide ſhould be a meanes to know if you be *New Creatures*; for, though we cannot ſay that becauſe the out-ſide is good, the in-ſide is ſo too; yet we may conclude, if the out-ſide be not good, certainely thou art not a *New Creature* yet.

Therefore

Therefore, let none say they have a good intention, although their workes be bad. For although this be not a good affirmative Argument, if the out-side be good, the in-side will be so also; yet it is a good Negative Argument, if the out-side be not cleane, the in-side cannot be cleane: As in *Ier.* 3. 4, 5. *Will you not from this time crie unto me, thou art my father, and the guide of my youth?* &c. All this is well spoken. But *behold, thou hast spoken and done evill things as thou couldest.* So that good professions will not serve the turne when we doe evill; God judgeth not by our intentions, but according to our workes.

THE

THE THIRD SERMON VPON THE NEVV CREATVRE.

2 COR. 5. 17.

Therefore if a man be in Christ, let him bee a New Creature.

OVr buſineſſe now ſhall be to ſhew what a New Creature is, and to apply it as we goe along, that you may know upon good grounds whether you bee New Creatures or no, that ſo you may have comfort if you be, or elſe that you may ſeeke it, if you be not.

A New Creature, what.

To be a New Creature is nothing elſe but to have a heart new moulded by the infuſion of a new quality of grace, and by the deſtruction of the old. There are three things to be marked:

Firſt, the heart muſt be new moulded.

Secondly, it muſt be done by the infuſion of a new quality.

And thirdly, there muſt be a mortification of the old man. Let us goe thorow theſe three diſtinctly, and apply them as we goe.

First,

First, the heart must bee new moulded, or cast into a new frame. You may see this by comparing it with the old man, we shall know the one by the other: you shall finde that when *Adam's* nature was corrupted, there was a disorder in all the faculties. As for example, in the Ruine of a Palace, there are the materials left still, only the order is taken away; so in the corruption of nature, there are the same naturall operations, but all is disordered and turned up-side downe; thus was the confusion of man after the fall. But the New Creature doth worke the contrary, it sets up the house againe, and restores us unto our first estate in *Adam*. When a man is made a *New Creature*, his soule is put in joynt againe, so that the face of every faculty lookes towards God, whereas before it looked towards the world, sin and hell, the soule is quite altered, as a man that turnes his face from East to West, whereas a man had before his back, now he hath his face turned to heaven; therefore it is called *Turning to the Lord*. Observe here two things:

First, when wee say, you must bee cast into a new frame, it is not enough to have the actions of the soule changed, but the whole bent of the soule.

In a regenerate man, the turning of the actions is nothing, for even when he doth that which is evill, the bent or positure of his soule stands to God, although it be transported to doe evill, and it is true on the other side, although an evill man doth good actions, yet the bent of his soule lookes another way, for therein stands the alteration of the New Creature, even in the bent of the faculties, which is to turne us *from Satan unto God*.

Aristotle

Ser. III.

Ariſtotle hath an obſervation, It is one thing, ſaith he, to doe an Act of Art, and another thing to doe it like an *Artiſt*. It is one thing to doe an Act of muſike, and another thing to doe it *Artiſt*-like: If one doth a thing, and have no Art in the doing of it, he deſerves no commendation; ſo there is a great difference betweene doing any of goodneſſe, and having the actions of the Soule well habited; for when you only doe the act without the bent of your ſoules, that way, God regards it not at your hands, but when the inward frame of the heart is ſet right, whereas it was contrary before, it is a ſigne of a *New Creature*: Apply this to your ſelves.

Queſt. But how ſhall wee know whether the frame of our ſoules be thus altered or no?

Anſw. You ſhall know it by this: If there be ſuch an alteration of the inward faculties, you ſhall find your ſelves ready to every good work. When a man hath no naturall inclination unto goodneſſe, without forcing himſelfe, it doth undoe the action; but when a mans heart is ſanctified and made new, hee preſently falls upon good workes, *He is ready to every good worke*, for every good worke, and ſtands ready for it; he doth what he doth readily, without much adoe; for when the heart is changed in a man that is a *new Creature*, he is like a Conduit, do but turn the cock, and there needs no forcing of the water out; ſo when a man is become a *new Creature*, he is ready to every good worke (like a good wife that is ready to bring forth fruits unto her husband) where as before he brought forth fruit unto ſin and death.

How this alteration of the inclination may bee knowne.

Againe, you ſhall finde that you doe good things with facility and delight, and that is a ſigne that thy heart

heart is turned another way. It is the property of a good man to *delight in the Lord his God*; and what he delights in, he makes his own, what he doth, he doth with facility; *The Commandements are not burthensome to him, the yoke of Christ is easie:* therefore, if thou art new, thou art easie in thy obedience, whereas another man that hath no such change wrought in him, doth delight in nothing but to doe evill, to doe well he hath no pleasure, Gods Commandements are burthensome to him; therefore the Lawes of God are too strait for him, that he cannot march in them, as *David* could not march in *Sauls* Armour, for it was too heavy for him. A man that is a *New Creature* doth things with facility and delight.

But this is not all; if thy soule be fashioned and cast into a new mould, thou wilt not only doe good things readily, but well and handsomely (to use our common terme) when as other men bungle at good works, and know not how to turn their hand unto them: They doe them indeed, but as the Wiseman saith, *Pro. 26. 7. As the legs of the lame are not equall, so is a Parable in a fooles mouth:* When they come to do any good actions, it is like a Parable in a fooles mouth, the Parable is not fit for his mouth; as when a man hath one legge longer than another, he is lame; so a Parable in a fooles mouth is not equall to his mouth, the action may be good, yet hee doth it but lamely, it is beyond his reach, he doth not doe actions as he should, but an holy man doth them as a workeman. I speake not of doing them before men, but before God, who judgeth righteously, when he comes to performe an holy duty; he doth it as it is meet, hee prayes fervently, and consecrates 3

SER. II.

crates himselfe unto the Lord with delight, *He shewes mercy with cheerefulnesse*, and every grace hath his peculiar property, wherein the goodnesse of it consists; as Faith, Love, and Hope, are the concomitants of his actions, wherein their excellency consists, whereas other men doe the same duties, but not with that affection that they should, and they doe it but with a dead heart, they are workes of vertue, and have the lineaments of true ones, but they are dead workes, because life is not in them.

Therfore consider how thou doest things; the matter is not so much what thou doest, as how thou doest them.

Againe, if thou be a New Creature, thou shalt know it by thy doing of good constantly, as a man that doth it naturally. In Nature, you know, the habits and inclinations are close and neere unto us, and growing in us; therefore, if thou doe good in thy constant practice, it is a signe thy heart is changed. This is the first thing, there is a new frame, all the bent of the faculties are changed, and by this you may know it, if you doe good readily with facility and delight and constantly.

2. This change is in his whole Conversation.

One thing more observe in this new frame, there is not only a bending of the soule to a contrary point (as it were) but moreover all must be changed; as for example, Cast any thing into a new mould, there is not only one part altered, but all; so if you be *New Creatures*, you must finde this in your selves, that you doe not make choice in the duties of godlinesse, but take all, and omit nothing; *You must bee holy in all manner of conversation*; those words are added in all manner

of

of converſation, and they are much to bee obſerved, that is, in all the turnings of a mans life: As, if he bee a Magiſtrate, hee muſt bee exact in hearing of Cauſes, neither to feare any mans face, nor to bee moved by any mans favour: if hee bee an husband, his ſpeeches and actions muſt be holy, his ſpeeches muſt bee gracious: If thou be a Subject in reverence to the King, and reſpective to others, thou muſt be holy in all manner of converſation, otherwiſe the frame is not altered, this muſt be of neceſſity; for that which God requires of us, is the keeping of the whole Law, as *Iames* ſaith, *Iam.*1.20. where he ſpeakes of keeping the Law Evangelically, *For whoſoever ſhall keepe the whole Law, and yet faile in one point, he is guilty of all.*

Goe thorow the whole Latitude of our obedience; if in one part thou wilt favour thy ſelfe, thou art guilty of all. In the ſame Epiſtle. *Iam.*1.26 *If any man among you ſeemeth to be religious, and bridleth not his tongue but deceives his owne heart, that mans Religion is in vaine.* That which is here ſaid of the tongue, may bee ſaid of any thing elſe: Doeſt thou doe thus and thus, doeſt thou ſanctifie the Sabbath, doeſt thou goe to God in prayer, goe to all particular duties, I know not what to name unto you, and yet in any of theſe doe faile; conſider that the Apoſtle might as well have ſaid unto thee, for that thy Religion is in vaine (he ſpeakes of keeping the Law in an Evangelicall manner) a man muſt ſet himſelfe to keep every Commandement, and if he doe but take liberty in any, he is guilty of the whole.

Take this for a ſure rule, what God requires of us in the Goſpell hee gives us ſtrength to performe, but if our hearts were not altogether new moulded, the

Ser. III.

worke would be more than our ſtrength; therefore, of neceſſity, the heart muſt be altogether new moulded. Therefore the Apoſtle ſaith, (and what hee ſait his common to all the Saints) *I can doe all things through Chriſt that ſtrengthneth me.* Every man that hath this new frame wrought in him may ſay ſo: If thou be in Chriſt, thou haſt a new frame in thy heart, which makes thee able to doe all things through Chriſt.

Vſe. Conſider of this, and apply it to your ſelves, for it is a matter of much moment, (as the Apoſtle ſaith) *We are not aſhamed to write unto you of theſe things againe, and again:* So it is a point we have touched before, (yet we will ſpeake of it againe and againe.) Conſider with thy ſelfe, whether there be ſuch a general change in thee or no: for the goodneſſe of a thing conſiſts in the order, elſe the whole is diſſolved; as in beauty there are two things wherein it conſiſts, the frame and order of it, that wee ſay is beautifull, when the frame is good, and no part is to bee admired above the reſt; ſo it is the frame and order of the Soule wherein its beauty conſiſts, when the whole frame is right, and thou art enabled to doe the whole duties of new obedience.

Obſerve Gods dealing in this caſe; when *Saul* had failed in one thing, God caſt him off.

Object. But, you will ſay, this was an hard judgement, did not *David* faile many times as well as hee?

Anſw. It is true, but here is the difference, *Saul* had a naturall heart to doe evill, although his profeſſion was good; yet when hee was put to the triall, whether hee would take the fat Sheepe and the Oxen, he did it; yet you muſt know, it was not for that that God caſt him off,

off, but becauſe the frame of his heart was not good; for he would have done it again and againe, an hundred times over; I ſay, the diſpoſition of his heart was evill. *Balaams eye unto the wages of iniquity* marred all, though hee kept himſelfe aloft, and carried the matter fairely, but like the Eagle he had his eye upon the prey; this ſecret eye marres all. Doe not think that this is but a notion, doe not ſay, who is it but doth ſinne? And wee may goe to heaven although we be not ſo exact, as the Preacher ſaith we ſhould be. No, it is no more than ſo, we may ſee good reaſon for it, if we obſerve it well: It is a good argument which wee have in Philoſophy, *Similie.* A cup or diſh that is boared thorow is no diſh, yet there is but one hole in it, becauſe it is now of no uſe, which makes it none, becauſe it is as good as none. Take a diſh boared thorow, power water into it, it will hold none: ſo take a mans heart, (for the reaſon will hold good in that) and let there be but ſome ſecret leake in it, or ſome ſecret evill diſpoſition, although *Saul* doth well in every thing elſe, yet if he harbour any ſinne, or although *Balaam* doe well in all things elſe, yet if there bee reſpect unto the wages of Iniquity, they are both but like a diſh with an hole boared thorow, that take up any thing, there will be an iſſuing out.

Therefore deceive not ſelfe, thou art no New Creature, except thy heart bee perfect in all things: This which wee deliver unto you, take it no otherwiſe than what with reaſon you ſhall find grounded upon a ſure word in *Ier.* 2. *They ſought me not with their whole heart, but fainedly*: When a man ſeekes God, but not with his whole heart, God reckons it but a counterfeit ſeeking of him.

Ser. III.

Therefore, I beseech you looke unto your selves, see, whether you be holy in all manner of conversation, I cannot goe thorow particulars, but I must leave this to every mans brest, who must reflect upon his owne heart. Consider with thy selfe, if sometimes thou givest liberty to thy selfe in ill, or in the duties of new obedience to performe them slightly, as good never a whit, as never the better: if thou doest any duty, which thou knowest to be a duty, and not truly, know it is not accepted: If you continue in sinne, and will not know it to be a sinne, as in your inordinate gaming, and the vanity of your speeches, although thou thinkest them small, yet they are able to kill thee; the biting of a Viper is as small a thing, yet it will bring death with it: so if any sinne be allowed in thee, thou art not a New Creature, thou wantest this new moulding, thou art not yet cast into a new frame. So much for the first part.

The second thing which we observed in this description of a New Creature, is that,

A man must be cast into a new mould, by the infusion of a new quality of Grace.

2. It must be done by infusion of a new quality of godlinesse

A mans heart is not put into a new frame by the transient acts of the Holy Ghost (as in building of an house, there is no more for a man to doe, but with his hands to joyne one thing with another) but it is done by the infusion of a new quality.

As in *Adam* there was not only a defect of weakness, but of wickednesse, so there must be a new quality infused into thy heart, else thou art no new New Creature. In all things in the world that have actions there is a quality; as the fire moves upward, and there is a quality

of

of heat in it, as our Saviour Christ saith of the tree, it must be good before it can bring forth good fruit, and as in the *Heb.* 12.18. *Wherefore seeing wee receive a Kingdome that cannot be shaken, let us have grace whereby we may serve God, that we may please him with reverence and feare*; that is, there must be a new quality wrought in the heart, whereby we may be enabled to serve the Lord with reverence and feare.

The new quality, what.

The question you will aske me, will be, what is that new quality? Not to stand upon generals, for it is not that which profits, but to pitch upon it, I will shew you what it is by two places of Scripture, *Gal.*3.15. *For in Christ Iesus neither Circumcision availeth any thing, nor Vncircumcision; but a New Creature*: compare this with *Gal.*5.6. *For in Christ Iesus neither Circumcision availeth any thing, nor Vncircumcision, but faith which worketh by love*: Would you know what this new quality which is infused, is? It is faith and love, that is, when this is once wrought in thy heart, that thy heart is humble and broken, which makes thee to know what sin is, and what the wrath of God is for sin, and thou desirest *Christ*, and thou hast thy heart calmed againe through beleeving; thou doest beleeve that *God* offers his Son unto thee, and thou art willing to take him, not as a Saviour only, but as a *Lord* also to obey him, not as a Priest only, but as King to bee subject to him, not as a friend only, but as an husband, if this be done, it is properly faith.

How to take Christ.

Againe, consider whether it be done out of love or out of feare, lest thy Creditours should come upon thee, and cast thee into that eternall prison, where thou shalt pay every farthing, this is not out of love.

Ser. III.

Againe, doſt thou take him for his kingdome and his wealth only? That is the diſpoſition of an harlot, who takes her husband for his health, and not becauſe ſhe loves him, but thou muſt take him for love; *The Virgins love thee, Cant.* 1. 2. The harlots doe not ſo, but the Virgins love thy goodly perſon.

Againe, thou muſt not take him in a good mood, but till death doe part you, thou muſt love him for ever: No man loves a man truly, but he is rooted and grounded in his love; when thou doeſt finde thy heart ſo humbled, that thou doeſt reckon ſinne the greateſt evill, and doeſt hunger after Chriſt, and doeſt keep him as thy life, when thou doeſt all this from a love unto him, thou art a *New Creature*, when thou takeſt Chriſt with love, and ſuch an one as is a working love, now be aſſured that thou art a *New Creature*, for this is that wherein it conſiſts.

I obſerve this by the way, for thoſe that thinke they never have been humbled enough; the *New Creature* conſiſts not in that, but in faith and love: Haſt thou faith and love? Then thou haſt the thing it ſelfe, and if thou haſt that, thou haſt the preparation. That is the firſt expreſſion. Another is in *Eph.* 4. 22, 23, 24. *That yee caſt off, concerning the converſation in times paſt, the old man which is corrupt through deceiveable luſts, and be renued in the Spirit of your minde, and put on the new man, which after God is created in righteouſneſſe and holineſſe proceeding from truth.*

There you have the thing named, what it is to be a *New Creature*, and what it is to be the old man ſtill.

Old men, what.

To be the old Creature, or the old man, is nothing elſe but to be guided by luſt, which comes from errour in

in judgement and understanding. But wherein consists the new man? The new man consists in holinesse wrought in the will, which proceeds from truth revealed unto the understanding; so when the understanding, and the judgement is rectified, thou art made a *New Creature.* Againe, when the will is corrupt by lusts, proceeding from errour in the understanding, thou art in state of an old Creature. The old man stands properly in lusts; therefore, saith *Peter*, 2 *Pet.* 1. 4. *Fly the corruption which is in the world through lust:* All the corruption of mankinde stands in these inordinate lusts. Others wee may looke on as the Fruit, but this as the Root. What are those lusts? *Iohn* shewes them by three heads, 1 *Iohn* 2. 16. *The lusts of the flesh, the lusts of the eye, and the pride of life.* The old man stands in these three. Take the first lust, even the lust of the Eye. A man lookes upon wealth to make him happy in this life, (I meane no otherwise) and looking upon this, he lusts after it: Doe but rectifie his judgement, and let wealth be presented to him, as it is in it selfe, and he will come to be affected with it, as *Paul* was, who accounted all but *drosse and dung*, he will say then, why should I set my heart upon that which is nothing but vanity? I say, when the understanding is rectified, you will look upon wealth aright, and as you shall see it at the day of death; for then we are as a man awakened out of a dreame, we will looke on it then, as it is *Iam.* 1. 10. *Let the Rich man rejoyce that he is made low, for as a flower of the grasse, so shall he vanish:* The meaning of this is, when a man is made a *New Creature*, he is brought down in his conceit, whereas before he thought himselfe a great man, because of

SER. III

his wealth: Now Religion comes, and that makes him low, and let him be glad of it; Why? What reason hath a man to be glad of it? Indeed if wealth were a thing of moment, it were another matter, but hee was deceived. Riches are but as the flower of grasse. A wise man lookes on Riches as flowers of the Garden, which Children, and the weakest doe much magnifie. Indeed, if they were of great moment, he lost by it, but, as *Iames* saith, *They are but as flowers of the grasse, worth little?*

For the Lust of the flesh; that is, another thing whereby this old man is seene. A man lookes on outward pleasures or delights, as able to give satisfaction, and as the greatest delights in the world, let his judgement be rectified, he lookes upon them as Enemies that fight against the soule, as the works of darknesse which hee abhorres, and so hee comes to *Lots* disposition, *Whose righteous soule was vexed to see the filthinesse of the Sodomites:* When his judgement is right, he looks on them as base and vile things, as Enemies unto his soule, that will be his destruction.

For the Pride of life: Man looks on outward things as the onely excellencies, which makes him admire them so, but when his judgement is once rectified, he lookes upon them as the Apostle doth, who accounted them but empty things, as bubbles blowne up by boyes.

To conclude, when the judgement is rectified, in stead of Errour and deceit which is the Root of the old man, whence comes these three great lusts (which are the maine, and from which all the rest will follow) then the lusts are dissolved, and the new man comes from truth,

truth, as the other is corrupted, and comes from deceit. So you see what it is to have this new quality, to have the judgement rectified, and the lust dissolved.

And not so onely, but there must bee new desires wrought in thee. A carnall man over-values carnall things, and in spirituall things he comes farre too short, like a man that lookes upon a banquet when his belly is full, hee hath no appetite unto it: So a carnall man lookes upon sinne and forgivenesse. But when a man hath his judgement rectified, he comes to have many holy desires, and in this stands the New Creature.

Againe, it comes from knowledge of the Spirit.

Object. But, you will say, we have knowledge, and, if that would doe it, then they that know most are best men?

Answ. What knowledg makes a New-creature. But you must know what manner of knowledge this is; *The new man must be renued in knowledge:* This is such a knowledge of holinesse, as the Holy Ghost reveales unto us, and except this knowledge bee revealed unto you, our revealing is nothing; *We preach Wisedom, which the Princes of the world know not, neither can know.*

Take *Aristotle* or others which are the Princes of the world for wisedome; they know not these things, nay, if they were taught them, they could not learne them, for they are revealed by the Spirit; and if wee preach unto you never so oft, if the Spirit doe not reveale them unto you, it is nothing: Wee see that by experience, that a man that can reason against these and these sins, can speake of the vanity of these things, can give twenty better reasons against them than another man, yet he seekes after them as much as any: The wise-men and strongest wits which can say most against them, yet have not their lusts dissolved, when a poore

SER. III.

poore man that is truly ſanctified, although he cannot ſay the hundredth part againſt ſin, as another man, yet he doth hunger after Ieſus Chriſt.

Therefore it muſt be the work of the Spirit, 2 *Cor.* 3. *ult.* But, *wee all behold as in a mirrour the glory of the Lord with open face, and are changed into the ſame Image from glory to glory, as by the Spirit of the Lord*: that is, when we look into the word we ſee the Image of *God*, ſo may another man too, but he doth not ſee the glory of it, he doth not look on it as a deſirable thing, as a thing he is in love withall. God ſhewes *Moſes* his glory; he never ſhewed his glory but to the Saints: The greateſt requeſt that *Moſes* deſired, was to ſee the glory of the Lord; *I will ſhew thee my glory, ſaith God*, that is, thou ſhalt ſee as much as ſhall be needfull for thee to ſee in this life. God ſhewes himſelfe unto us in his Word, and when hee will ſhew a man his glory, hee makes him to have a love to it, and then he is transformed into his Image. Another ſees it, but he is not transformed into ſuch a knowledge as convinceth the minde of ſinne: when wee teach knowledge, it is as the Sparkes in a darke roome, or as the Starres in a darke night, the roome is darke ſtill; ſo it is with all knowledge, till the Holy Ghoſt doth teach it: we may beget a thouſand ſparkes in you, but they will not turne the darkeneſſe into light. But when the Holy Ghoſt comes, it doth not only appeare there, but it changeth us from darkeneſſe into light.

You muſt know, that when wee preach only, it is as when the light ſhines, the windowes being ſhut againſt it, there is none ſhines into the houſe; ſo when men thinke they underſtand moſt, yet they want this light

to

to ſhine into the houſe, *Luk.* 24. 45. *Then opened he their underſtandings, that they might underſtand the Scriptures.* They had heard Christ before, but they underſtood not his Word; like thoſe which ſowed ſeed on ill ground; and therefore received not the fruit of it, but when the Holy Ghoſt comes into thy heart, *that will convince thee of evill:* it will expell darkneſſe, and ſet right thy judgement: otherwiſe, though you heard *Paul* preach, yea, Chriſt himſelfe, were your Iudgements never ſo good, yet it would not be done till the Holy Ghoſt teacheth you, you will never know him, never ſee him aright in his glory, never ſee him ſo, as to delight and long after him, ſo as to deſire nothing in the world ſo much as communion with him.

Thus it is when his Image is renewed in Knowledge and Truth, and where this Knowledge and Truth is, Holineſſe inſtantly followes.

There are many that know and practiſe not; and there are many which neither know nor practiſe, but where this Image is, where ever they know they practiſe.

Well, let us apply this unto our ſelves briefly.

To prize the New Creature.

If to bee a New Creature, there is required of us this Faith and Love, Truth and Holineſſe, Knowledge and Righteouſneſſe; then let us learne not to be deceived, to regard nothing elſe in compariſon of this. Doe as the Apoſtle, *Gal.* 6. 15. *For in* Christ Iesus *neither Circumciſion availeth any thing, nor Vncircumciſion, but a New Creature:* that is, it is no matter for any thing in a man, Circumciſion is no better than uncircumciſion: Go thorow all the duties of Religion, you ſhall finde them nothing till you be made a New

New Creature. I know many doe many things, they come to Church, and give almes; well ſaith the Apoſtle, *Circumciſion and uncircumciſion is all one*; ſo ſay I, Prayer and no Prayer is all one; doing juſtly and unjuſtly, it is all one, untill a man be a New Creature: Therefore, ſaith *S. Paul*, 1 *Cor.* 13.3. *Though I give all my goods to the poore* (which is a glorious action; nay, though I could be content to be a Martyr) *though I give my body to be burned, and have not love, it profiteth nothing*: So except you be New Creatures, your labour is loſt, for Nature may doe much without the knowledge of the Goſpell. As the Earth brings forth graſſe of it ſelfe, and ſome flowers of the loweſt ſort, but to bring forth a crop, and flowers of the fineſt ſort, it muſt be tilled, and there muſt be ſeed put in; Nature, I ſay, may doe much, but this New Creature muſt come from an immortall ſeed ſowen in the heart, by God himſelfe.

Therefore looke whether thou haſt that wrought in thee or no. For this is all the comfort we have, when the body is decayed and waxen old; yet let us not be diſcouraged, though this outward man decay and periſh, there is a new youth ſpringing up.

This is all the comfort we have, that when the old houſe is going downe, we have a new houſe ſetting up in ſtead of it. Every man is glad to ſee an old houſe pulled downe, and a new ſet up in ſtead of it; but to ſee an old houſe going downe, and no new one to be ſet up, the ruine of it is a moſt miſerable ſpectacle.

Take a Husbandman, who hath taken great paines in plowing and ſowing his ground, when he ſees his corn

it

is rotten he is glad of it, becauſe he knowes new will come up in ſtead of it; ſo when we ſee the body decaying, and our day drawing towards evening, when the Sunne of life is ready to be ſet upon us, when we ſhall grow no more: this preſents nothing but confuſion, yet here is hope for us; *There is light Sowen unto the the righteous:* All the conſolation and all the comfort we have in theſe dayes of our vanity, is, that we have a New Creature, that is not ſubject to vanity.

The FOVRTH SERMON VPON THE NEVV CREATVRE.

2 Cor. 5. 17.

Therefore if a man be in Chriſt, let him bee a New Creature.

NOw we come to the laſt thing to be obſerved in the New Creature; which is, that there is not only an infuſion of a new quality, but a weakning of the old: Therefore we put that into the deſcription. A man is a New Creature when his heart is caſt into another mould, by the infuſion of a new

3. There muſt be a mortification of the old man.

Ser. IV.

2. Parts of a New Creature.

Simile.

new quality of grace, and by a destroying of the old.

And this is especially to be observed, because there be two parts of the New Creature, a mortification of sin, as well as a vivification. For, common Nature is like a Bowle betweene two biasses, Corruption is the wrong biasse, carrying us out of the way; and Grace the good biasse carrying us into the way: So you must knock off the old biasse, as well as put on a new one, that is, Common Nature lyes as an indifferent thing betweene Grace and Sin, the Flesh and the Spirit, Corruption and Holinesse; so that as the body is betweene health and sickenesse, so is Common Nature betweene originall sin, which is as the sickenesse or death of the Soule, and holinesse, which is the health of it. Now it is not only required that there be an infusion of the new quality, but likewise a weaking of this old, both cannot stand together, so farre as you strengthen one, the other is weakned, it is alwayes so where is contrariety, where there is no contrariety two may stand toge-

grasse of it selfe, and some flowers of the lowest sort, but to bring forth a crop, and flowers of the finest sort, it must be tilled, and there must be seed put in; Nature, I say, may doe much, but this New Creature must come from an immortall seed sowen in the heart, by God himselfe.

Therefore looke whether thou hast that wrought in thee or no. For this is all the comfort we have, when the body is decayed and waxen old; yet let us not be discouraged, though this outward man decay and perish, there is a new youth springing up.

This is all the comfort we have, that when the old house is going downe, we have a new house setting up in stead of it. Every man is glad to see an old house pulled downe, and a new set up in stead of it; but to see an old house going downe, and no new one to be set up, the ruine of it is a most miserable spectacle.

Take a Husbandman, who hath taken great paines in plowing and sowing his ground, when he sees his corn

it

be, it is no matter, it is certaine thou art not yet a New Creature: for a New Creature consists not in superinduction of the new quality, the old remaining; but in a weakning of the old too. It is not only a superaddition of the new, but the death of the old also: Therefore, if thou findest any corruptions continuing in the fulnesse of their first strength, not weakned at al; though thou hast all signes of grace, all parts of a *New Creature*, to thy seeming, yet thou art deceived; because if thou wert new, there would be a mortification of the old lusts.

So againe, it is true on the other side: Put case thou finde a great change in thy selfe, such lusts as have been vigorous and lively, thou findest to be now dead, except it be by the ingresse of this New Creature, thou hast little cause to comfort thy selfe, for those lusts are but covered and laid asleepe for a time, and will wake and rise againe: as *Samson* when he was tyed with cords, rose againe, and was as strong as ever he was,

Sin may seeme dead when it sleepeth.

The FOVRTH SERMON VPON THE NEVV CREATVRE.

2 Cor. 5. 17.

Therefore if a man be in Christ, let him bee a New Creature.

NOw we come to the last thing to be observed in the New Creature; which is, that there is not only an infusion of a new quality, but a weakning of the old: Therefore we put that into the description. A man is a New Creature when his heart is cast into another mould, by the infusion of a new

3. There must be a mortification of the old man.

Ser. IV.

2. Parts of a New Creature.

new quality of grace, and by a destroying of the old.

And this is especially to be observed, because there be two parts of the New Creature, a mortification of sin, as well as a vivification. For, common Nature is like a Bowle betweene two biasses, Corruption is the wrong biasse, carrying us out of the way; and Grace the good biasse carrying us into the way: So you must knock off the old biasse, as well as put on a new one, that is, Common Nature lyes as an indifferent thing betweene Grace and Sin, the Flesh and the Spirit, Corruption and Holinesse; so that as the body is betweene health and sickenesse, so is Common Nature betweene originall sin, which is as the sickenesse or death of the Soule, and holinesse, which is the health of it. Now it is not only required that there be an infusion of the new quality, but likewise a weakning of this old, both cannot stand together, so farre as you strengthen one, the other is weakned, it is alwayes so where is contrariety, where there is no contrariety two may stand together; but when things bee opposite, the comming in of the one, is the weakning of the other, the comming of heat is a weakning of cold: this is of speciall use.

Simile.

Vse. To mortifie old lusts.

And this use we are to make of it; that hence then you see this will follow, that if you finde much newnesse in your selves (according to your owne opinion) you finde you can do many things, you could never do before; you are able to doe these and these duties of new obedience: well, suppose it, yet except there be a mortification of the old lusts; if thou find that there be any lusts continue in thee, in strength, that, in that regard, thou art the same man still, whatsoever addition there be,

be, it is no matter, it is certaine thou art not yet a New Creature: for a New Creature consists not in superinduction of the new quality, the old remaining; but in a weakning of the old too. It is not only a superaddition of the new, but the death of the old also: Therefore, if thou findest any corruptions continuing in the fulnesse of their first strength, not weakned at al; though thou hast all signes of grace, all parts of a *New Creature*, to thy seeming, yet thou art deceived; because if thou wert new, there would be a mortification of the old lusts.

So againe, it is true on the other side: Put case thou finde a great change in thy selfe, such lusts as have been vigorous and lively, thou findest to be now dead, except it be by the ingresse of this New Creature, thou hast little cause to comfort thy selfe; for those lusts are but covered and laid asleepe for a time, and will wake and rise againe: as *Sampson* when he was tyed with cords, rose againe, and was as strong as ever he was, when the oportunity came, *And it was told him, the Philistims are upon thee, Sampson*: So lusts are laid asleepe, till the opportunity comes, when all the threed of good purposes breaks, and they rise againe in their strength: therefore, if there be not a New Creature, brought within thy soule, thy lusts are but laid a sleepe, they will rise againe: Or put case they be dead, and rise no more; yet, except it be by the ingredience of this New Creature, they are but dead of themselves, and so long as they die of themselves, God regards not that death: for that which is required of us in *Rom.* 12. 1. is, that *we sacrifice our selves*: Now two things are required in the Sacrifice; one, that it be slaine, that it dye not of it selfe,

Sin may seeme dead when it sleepeth.

selfe, for that is not a Sacrifice. Secondly, that it be offered to God, and not to any other god. Now this we oft finde, that lusts dye of themselves, change of age, experience, operation of circumstances, time, place, and many things may alter the desires: for, you must know, *The world passeth away, and the lusts of it:* that is, they are of a transitory nature. A man doth not desire that, this yeere, which he did the last. Doe we not see, many have beene riotous and prodigall in youth, yet there is a great change in them, not for grace, but age, and use, and experience, and many things, make alteration: These are not slaine to the Lord, but they dye of themselves, so God would not accept them.

Againe, they may be slaine, but not to the Lord, thou mayest offer them to thy selfe, which is the same, as if thou offeredst them to another god, that is, a man may finde much evill and inconvenience, much bitternesse in them, it may be, they have brought shame and misery on thee.

Againe, thou mayest feare Gods judgements; and therefore mayest restraine thy selfe. In a word, If thy selfe be thy end, in abstaining from any sin what ever it be, there is a Sacrifice, thou hast slaine it, but not offered it to the Lord, it is not done to him, It is not because thou lovest the Lord Iesus: therefore it is not a fruit of the New Creature, for till then every man makes himselfe his end in all he doth, but when he is made a New Creature, he makes the Lord his end.

This therefore is the use of this: there must be two parts of this New Creature, Vivification, and Mortification, an infusion of the new Quality, and a weakning of the old. Because this is a point of much moment, I will

Ser. IV.

will preſſe it a little further, and deliver this Rule, I ſay, this other Conſectary may be gathered: If it be ſo, then thou muſt finde in thy ſelfe theſe two things.

2. *Vſe or Conſectory.*

Thou muſt finde in thy ſelfe ſomething more than Nature, and againe, thou muſt finde in thy ſelfe ſomething leſſe than Nature: Thou muſt have leſſe than what thy corrupt nature had in it, and more than common nature hath in it, or elſe thou wanteſt this third part of the New Creature, this third thing wherein it conſiſts, the induction of a new Quality, and a weakning of the old: We will urge this a little.

1 There muſt be ſomething leſſe than corrupt nature. Where God forgiveth, he healeth; where he pardoneth he purifieth.

Firſt, there muſt be a leſſening and a weakening of what was there before: for, you muſt know every man hath ſome perſonall infirmities, ſome ſinnes more peculiar to his Nature than others, ſomething wherein he is weake, every man hath it, one of one ſort, another of another ſort; every man hath a more inclination to this or that ſinne, which is bred and borne with him. If thou findeſt that this continues with thee ſtill, that thou haſt the ſame running ſore on thee, that thou hadſt, that thou findeſt no alteration in that, that there is no leſſening, no weakning, no deſtroying and mortifying of that, then thou art not a New Creature, and conſequently, thy ſins are not forgiven, for Iuſtification and Sanctification are inſeparable. If thy ſins were pardoned, they would be healed, that is the thing you muſt conſider. It is certaine therefore, if you doe not find them healed, you are not yet in Chriſt; for if thou wert in Chriſt truly, there would a vertue come out of him that would heale the bloudy-iſſue; for the vertue of his death is never dis-joyned from the merit of his death, where ever he forgives ſin, he cures ſinne: there-

Ser. IV.

fore if thou findeſt that he hath not cured any ſinne, know it is not forgiven. You may ſee it every where; *Mary Magdalen*, as much was forgiven her, ſo ſhe had a great cure wrought in her, ſhe was changed, ſhe became another woman, you ſee how exceeding holy ſhe was; when Chriſt ſaid, *Thy ſins are forgiven*, ſhe went away with another heart: So it was with *Paul*, when once his ſins were forgiven, when God ſent word by *Ananias* that he was a choſen veſſell, withall he was made a glorious profeſſor of a raging perſecutour, there was a healing of ſin, as well as forgiving of it. So *David*, when his ſin was forgiven, when God told him by *Nathan* ſo much, his ſin was cured, he did not commit adultery againe: therefore in the one and fiftieth *Pſal.* the cure ſtands on record, that all the world may know, that where God forgiveth, he healeth likewiſe. So *Peter*, when God had forgiven him that ſinne of denying his Maſter, he cured it too.

Reaſ. 1. It ſtands with Gods honour.

To adde a little more, I ſay, ſin muſt be healed, if it be forgiven; for it cannot be otherwiſe, if God take any man to beare his Name, and his ſins be not healed, his Name ſhould be blaſphemed, it would redound to his diſhonour.

Reaſ. 2. With our comfort.

Againe, if he ſhould forgive and not heale us, we ſhould have no comfort from him, nor he no ſervice from us: we ſhould have no comfort from him, becauſe of the rage and vexation of ruling luſt.

Reaſ. 3. With Gods ſervice.

Againe, he ſhould have no ſervice from us; for how can we ſerve him when we are not healed? Can a ſicke man do any ſervice? He muſt be healed, and reſtored to health firſt. Now do you think, God will put his children in a condition, that neither they ſhall have com-

comfort from him, nor he ſervice from them; therfore it is of neceſſity, whereſoever ſin is forgiven, it is healed: Therefore in *Hoſea* 14. *When I take away your iniquities, I will heale your rebellions.* So in *Deut.* 30. 6. when he will have mercy upon them, ſaith he, *I will alſo circumciſe your harts, and the harts of your ſeed, that you ſhall love me with all your ſoule, and with all your ſtrength:* He never pardons, but he likewiſe circumciſeth. So in *Ier.* 24. 7. *I will ſet mine eye upon yor for good:* that is, I will pardon you, and receive you to mercy, *and alſo will give you an heart to know me, ſo that you ſhall be my people, and I will be your God:* For you ſhall turne to me with all your heart. In a word, they are never diſ-joyned; take it for a ſure rule, as *Exek.* 36. 26. *I will waſh thee from thy Idols,* that is, from thy luſts and Idolatry, and will give thee *a new heart, and a new ſpirit,* he never doth one without the other; therefore apply it. It may be there be many particular ſins which thou thinkeſt are forgiven, Sabbath-breaking, Swearing, Vncleanneſſe, go thorow any particular ſin, if they be not healed, they be not forgiven, and ſo thou art in a miſerable condition. Therfore, doe not ſay, though I ſin againe and againe, yet God is mercifull, and, I hope ready to forgive. It is very true; but thou muſt know, that he is never mercifull to forgive, but he is as ready to heale and cure thy ſins likewiſe; therefore decive not your ſelves in that.

Caution Sin may remaine, though mortified.

Only before I paſſe from this point, miſtake me not, my meaning is not, that it is ſo healed, that there is not the leaſt vigour left in it, that it is ſo dead & buried that thou ſhalt never heare of it againe, that the ſpring of originall corruption is dried up, that none of it is left; but the meaning is, it is healed, that is, Sin is pulled downe

Ser. IV.

from his Regency, it may assault thee, as a Rebell, but it comes no more as a Lord, as a King; it is put out of possession, it may creepe in as a Theefe, but it comes no more as the owner of the house; for that is resigned up to grace and the New Creature. Sin creepes in, as it were, but there is another Master of the house, so that now thou mayest say, *I doe it not, but sinne that dwelleth in mee,* that is, that creepes in; thy denomination is from that, that beares rule in thy heart; for that is all that is done in Regeneration; Sinne is put out of possession, and Grace is now the Ruler, the Lord of the heart; therefore we may say, it is healed, that is, it is so shut out, that thou hast dominion over it, it may assault thee now and then, it may overcome thee now and then, but it dwels not in thee, thou never entertaineſt it as a gueſt, thou never biddeſt it welcome, thou never makeſt peace with it, thou haſt perpetuall warre with it, as there was with the *Amalekites.*

Againe, corrupt nature muſt bee leſſened, weakened, and mortified; ſo there muſt be more than nature in thee; that is, thou muſt be able to doe more than any natural man in the world can doe, or than thou waſt ever able to do before this change was wrought in thee; for, you muſt know, Grace doth not only mortifie and heale ſin, but it goes beyond the power of nature; as we ſay, Phyſicke helpes where Nature failes, and Art helpes where Nature fals ſhort: Such a thing is Grace where Nature failes, there is uſe of Grace, indeed elſe what were the efficacy of the Word, and the vertue of the Spirit, and the power of Chriſt? If they did not enable a man to doe more than nature doth. Grace comes

comes from an higher Well-head than Nature, therefore it raiseth a man to an higher pitch than Nature can ascend to. Therefore consider, if thou hast that which goes beyond nature; *Sampson* had a strength beyond Nature, he could doe what a common man could not doe, but God being with him, he had more than the strength of Nature. How do we know that? He was able to carry away the gates of the City, &c. which none else could do; therefore there was in him strength above Nature: Now examine, canst thou doe that which no man else can doe that is a meere naturall man? Thou must have a strength put into thee, which none can reach to, that hath nothing but Nature in him, that is, canst thou love the Lord Iesus & the Saints? An Hypocrite can counterfeit many things, but not love. Againe, canst thou delight in the Law of God, in the Inner man, I aske not if thou canst approve of it, but canst thou delight in it, counting it *as meat and drink to doe the will of thy father?* this is a thing which cannot be counterfeit. So, canst thou deny thy selfe? Iask not, if thou canst deny this or that particular sinne, but the whole body of sin, if thou savourest the things of the Spirit, *if thou canst mortifie the deeds of the body*, and walke according to that Spirit. In a word, whatsoever it is, if thou art a New Creature, thou must finde thy selfe able to do that which no naturall man can do, and which thy selfe could never doe before; for, otherwise what wilt thou have to answer for thy selfe, when the destroying Angell shall come, if hee finde not in thee more than Nature, the destruction shall passe on thee, as it was in the *Passeover*, except there was found bloud on the doore-posts, they dyed for it: Now the

Love cannot bee counterfeited.

Ser. IV.

bloud that this destroying Angell must see, when he shall passe over the world, is that which is more than Nature. You must know the bloud of Christ leaves an impression, *Their garments were made white in the bloud of the Lambe*; that is, not onely the guilt of sin is taken away, but a new vertue is put on them, a new efficacy is put into them, and if thou hast not the vertue of the bloud of Christ, as well to purge thy conscience from dead workes, as to take away the guilt of sin; all is nothing, you must know all the old world shall be destroyed, and the workes of it, and whatsoever is in it, whatsoever is old shall be destroyed; the Lord will spare nothing but what is new, *He makes a new Heaven, and a new Earth*; and what is new shall be spared, when he comes to take an examination of men, and findes nothing but old in thee, thou art sure to be destroyed; if thou be new he will spare thee, there is a blessing there, this is the marke in the forehead, this is that *new Name*, this is that certaine watch-word, which if a man know not, he is counted as an enemy: you have a fashion sometimes to give markes, if they have that marke, that token in their hand, they are knowne to be of them that are allowed. So there is a certaine sealing of men to life, God gives a new name, a *white stone with a new name written on it, which none can reade but God* and thy selfe: I say, except thou art a new Creature (for that is the new name) the Destroying Angell shall not spare thee, but thy sins shall be cast on thy conscience, as usually he doth when thou art on thy death-bed; he never bindes the burthen till then, you have it before, but you never feele it till then, but when GOD shall charge it on thy conscience, what wilt thou say? If thou findest not

thest

these two things, a weakning of this old nature, an healing of sin, and something more than Nature, thou canst not apply the comfort of Iustification, thou art not in Christ, for thou art not a new Creature, which consists of these two parts, Vivification and Mortification. So much for this point; So we have done with this, that Iustification and Sanctification are inseparable: all this is drawne from the conjunction, *Whosoever is in Christ is a New Creature,*] they are not disjoyned, if you have one, you have the other.

Now this is further to be observed, *If he must bee a New Creature, then hee must have a new Nature*; Hee must have another Nature, for he is made another man, that is, he is so altered, as if he were another man, as if another Soule came to dwell in that body; therefore, there must be another Nature. *Obs.* 2.

Againe, it must be a *New Creature*: therefore wee must observe something from that word *New*. *Obs.* 3.

And fourthly, we will observe something from this, that it is a *Creature*, and so is created by God, no man is able to doe it. *Obs.* 4.

And last of all, the order; first in *Christ*, and then a *New Creature*. These be the foure things we have to do. *Obs.* 5.

First, there must be in thee another Nature, that is, it is not enough to be altered in this and that particular, but thou must have another Nature; for you shall find, that when a man is in Christ, the whole nature is changed, *Lions be turned into Lambes*, that is, the very Nature is altered. A Lion doth not carry himselfe like a *Lambe*, and remaines a Lion still; nor a Serpent like a Dove, and remaine a Serpent still; but the Lion is turned into a Lambe, that is, there is another nature given; 2 *Pet.* 1. 4. *Obs.* 1. Those that are in Christ have another Nature.

SER. IV.

We are made partakers of the divine nature: there is the very word used, that is, we have another nature given like the nature of God, and it hath in it all the properties of Nature. As how will you know when a thing is naturall? You may know it by this that is naturall, not which is begotten by precedent action, but when the faculty is infused, and then we exercise the operations of it. So it is in all the faculties of Nature, you have first a sense of seeing given you before you see: In the things that are not naturall, there the actions go before the thing, before the faculty or habite; as, when a man learnes any thing, that is not naturall, as to play on a Lute, or any other Art, he doth many actions, and then he hath got the habit; and when he hath got it, he doth it easily, for what is naturall is planted in a man; so is this, it is planted in the heart, as the Senses are, it is infused into the Soule, and then we exercise the operations of it; so that it is another nature, it is just as the thing that is naturall.

1 When a thing is said to be naturall.

Againe, Nature is that which we receive from our Parents, and whereby we are made like to our Parents. As the Sonne is taken from the Father, and is made like him; so this *New Creature is wrought by God*, and by it, we are made like him. Therefore, *Christ is said to be formed in us; I travell in birth till Christ be formed in you:* that is, till the Holy Ghost do change the whole Soule into another Creature; so as it is made like Christ in every thing, as the Son is like the Father; only the difference is in the degrees, as the Son differeth from the Father in degrees, yet he hath all the lineaments of the Father, so you are borne of Christ, and are like him; *Borne, not of the will of man, nor of the will*

2 It is received from parents.

Caution.

of

of the flesh, but of the will of GOD, if youbee New Creatures.

Againe, that is Nature, which is common to the whole *Species*, to the whole kinde; what is not naturall, one man hath, and another man wants, and this we finde in the New Creature, the whole kinde, that is, all the Saints that are living in all places, they have the same Nature in them, that is, they have the same spirit in them, though they be a thousand miles asunder, though they never saw one another, yet they may know one anothers mindes, for one minde dwels in them; when one minde dwels in divers, they be of the same disposition, so this nature is common to them all. 3 It is common to the whole kinde.

Againe, what is Nature it cannot be altered againe, for that is the property of Nature, it still sticks by us, and will not be canged, but, as *Aristotle* observes, throw a stone up a thousand times, it will returne againe, because it is the nature of it to returne; so what is the nature of a man, put him from it an hundred times, and an hundred times againe over, yet he returnes to it againe, because it is naturall to him: So it is with this New Creature, when the heart is once framed aright, though the Saints are sometimes transported, though sometimes they are not like themselves, though sometimes strong lusts leade them captives, yet they returne againe, though it were an hundred times done; for nature will not be put off, you cannot lay it aside againe. 4 It cannot be altered.

Last of all, Nature is a thing that cannot be taught, no more can this New Creature, no man can teach you to be New Creatures. Arts may be taught, and things not naturall may be taught, but this no man can teach you. We may shew what it is to be a New Creature, we 5 It cannot be taught.

Ser. IV.

we may declare it to you, but God must doe it. Indeed he cals it *Teaching*, but it is such a teaching (as I told you) he teacheth Bees and Ants to doe after their kinde, he teacheth the Storke and other creatures to do thus and thus, that is, he puts into them an instinct to doe so: In this sense he teacheth thee to be a New Creature, he puts an instinct into thee. All these properties are in Nature; therfore we may conclude, whosoever is in *Christ* must have another nature. We will now make use of it.

Vse 2. Not to defer comming to God.

There be many things profitable arising from this, that there must be another nature.

First, then learne hence, not to deferre comming to God, because if Repentance were nothing else, but an abstinence from the acts of sin, a resolution to change your courses, and a seconding of it with some surable endeavours, you might goe farre, and it may bee, come in hereafter, when you will your selves: but if it be another nature that is required, take heed of refusing, when God will come and make an offer to thee, because another nature is required. What wilt thou do? Put case thou hadst never so much warning before thou diest, if thou hadst *Ezekiahs* warning, if thou hadst fifteene yeares given thee, art thou able to change thy nature? What then art thou bold on? Why dost thou defer to turne to God? When ever God cals for thee, there must be beauty in thee, thou must have (as I may say) a countenance well favoured in some degree; now if thy face be but besmeared with dirt, thou mayest wash it off, but if it be the changing of a Black-moores skin, how wilt thou do that? *Can the black-moore change his skin?* Therefore, seeing it is a change of Nature, be not too secure: Thinke not thus (for it is the onely thing

thing that keepes men from comming to God) I will come in, but it shall be hereafter, I will goe yet a little further; this is a very dangerous case, because it is a changing of nature that is required, and no Creature in Heaven and Earth is able to doe this. Therefore, when thou commest to die, or when any crosse comes, thou mayest be willing to change, and thou mayest take purposes to thy selfe; but doe we not see by experience, in such cases, the Nature is not altered, doe not all returne to their byas, there is not one of a thousand but doth it, because it is a forced action. Now a stone forced upward returnes againe, so there be many forced actions in time of Temptation, and the houre of death, but still the nature is the same, therefore men returne againe. Therefore know this very heart of thine, the very nature of it must be altered, it must be changed into a light ayrie vapour, that may ascend, else it will not hold out, and thou shalt have no comfort from it, and when it is turned into an ayrie vapour, it must bee done by a light and heat that comes from heaven: So must thy heart, it is the Holy Ghost that must doe it, it is onely the Author of Nature that can change Nature, he that made it can renew it. And as onely fire begets fire, so onely the Spirit begets the qualities called the Spirit; the Holy Ghost must breathe this breath of life in thee. This is a thing not considered, therefore you are bold to put it off; if the Holy Ghost were at thy command, if hee would breathe when thou listest, it were another case, but he breathes when and where he listeth, nothing is so free as the will of the Spirit, he breathes where he lists: That it is no more in thee to alter him than the winds, when they blow to the East, canst thou cause

Good purposes in extremity seldome true

The work of the Spirit free.

Ser. IV.

cause it to blow to the West, no more canst thou alter the will of the Spirit: Therefore take heed of refusing the offer; when the Lord will offer, it is a dangerous thing to refuse.

What the Lord bad them in the Gospell to doe, he is ready to doe himselfe; *When you come into a Citie, offer peace, if they will receive it, so it is, let it come on them, but if they will not, stay not there, let them go, shake off the dust of your feet against them*; such a people shall perish. Consider that, and see if the Lord be not ready to doe it himselfe. If he make an offer, as he did, when he gave his Disciples this command; take heed that he goe not away in anger, he knocks at thy heart againe and again, take heed that he go not away in wrath. It is the Lords manner, no man knowes the time of his offer, sometimes at the third, sometimes at the fifth, and sometimes at the last houre; the time is not in thy hand, but whensoever he offers take heed of refusing, for if he growes angry, he turnes no more, *When he shall sweare in his wrath, &c. Psal. 95. ult.* that is a place worth considering.

The Apostle perswades them not to defer Repentance, but to come *while it is to day*, put it not off; and he gives them two reasons, *Lest you be hardned through the deceitfulnesse of sinne*, that is, you will not be able to come in, sin will harden you; againe, lest the *Lord sweare in his wrath*, as he did to the Israelites. Now, you must marke, they offended him, once, twice, and thrice, still the Lord bore with them, they were rebellious at the Red-sea, and presently after, yet this the Lord bore with, but there was a time when the Lord will beare with them no longer, yet they lived many yeares after,

after, then he ſware in his wrath, and then they were deſtroyed. It is true, the Lord is not ſo angry for every refuſing and ſin, which thou committeſt, but when he comes to ſweare, there is no retracting of it then, whereſoever you find an oath in the Scripture, there is no reſervation, when he ſware, he never returned againe. Therefore take heed of angring the Lord Ieſus, though he be the Saviour of the world, yet *kiſſe the Son leſt hee be angry*. Take heede of deferring, for a change of Nature is required, which is a thing that thou canſt not do, but the Lord muſt doe it.

Againe, if it be a change of Nature, I will but urge this a little.

Vſe.2. Content not your ſelves with any thing if this be wanting. Al the deſires that come frō nature are nothing.

Then we may learne hence to know, that all the deſires that comes from Nature are nothing, for that is not to have another Nature: They are *Flowers*, that have a beauty in them, but they are the *Flowers of the Graſſe*, ſubject to corruption, as well as the ſtalke on which they grow, therefore GOD accepts them not.

2 Morall Vertues.

Againe, it is not Morall Vertues, for that is not changing of Nature, for they may bee got and loſt againe.

3 Tranſient acts of holineſſe.

Againe, it is not the Tranſient acts of Holineſſe which the Holy Ghoſt workes in the heart, when hee comes as a paſſenger for a night, or as a Sojourner for a moneth or two, but he muſt come to be an Inhabitant, and ſo as the Soule is in the body, to make the Nature another Nature.

4 Good intentions and purpoſes.

Laſt of all, it is not any good Intentions, any good Deſires, any good purpoſes, but another Nature.

Therefore, take heed that you doe not deceive your ſelves,

Ser. IV.

ſelves, and that is a thing we are exceeding apt to bee deceived in, becauſe we have other purpoſes we thinke all is well: this wee muſt looke to, for there bee many times when men are very prodigall of good purpoſes, as when they come to receive the Sacrament, or in time of apprehenſion of death, or it may be you will purpoſe to leave ſin, when you have ſmarted for ſome ſin you have committed; you then meane to alter all, and you thinke you are well, becauſe you have other deſires and purpoſes in you, but it is not ſo, there muſt be another Nature, that is, theſe purpoſes God regards as nothing, for indeed they are worth nothing, when there are new purpoſes, and the old Nature continues ſtill, they come to the birth, and when they have done ſo, *There is no ſtrength to bring forth*, that is, when the purpoſes are new, and the nature old, they are not able to dwell there, but it is like a new peece in an old garment, that is, old nature is not able to ſute with new purpoſes, but the peece breakes forth, and the rent is greater than it was. So uſually it is, when we have the old nature, and take new purpoſes, there is not a ſutableneſſe, and the rent is made greater than it was. A man returnes againe to ſin, and is worſe than he was; but when there is another Nature, as well as other purpoſes, then the purpoſes live there, as Creatures live in their owne Element, and as branches live and grow on their owne roots, but when purpoſes are holy and good, and the nature bad, they are as Plants planted in a ſoile not proper to them, where they will not grow nor proſper, becauſe the ſoile is not ſutable to them: therefore let us not content our ſelves with theſe good Purpoſes and Tranſient Acts, there muſt bee another

ther Nature. For theſe good purpoſes, what are they but as bloſſomes nipt with untimely froſts? they may make a faire ſhew, and come to nothing, as a tree that promiſeth largely, hath bloſſomes very faire, but you ſhall finde no fruit on it; ſo it is when Nature is not good: There is ſo much in Nature, that is in a man not ſanctified, that he hath theſe two things:

First, he may approve of the Law of God.
And ſecondly have a deſire to be ſaved.

Naturall men may appprove of Gods Law.

Put theſe two together, Approbation of the Law of God, and Deſire to be ſaved; they will bring forth a purpoſe of change of life, they are able to doe that, but now the heart is not changed: As in *Deuteronomie* the fifth Chapter, and the nine and twentieth Verſe you ſhall finde an expreſſion of it there, when *Moſes* told the people, that GOD would ſpeake to them by a man like themſelves; they made a faire promiſe that they would do all that the LORD commanded them: *Moſes* anſwered them, You have ſaid well; But, *O that there were an heart in this people to keepe Gods Commandements, and to doe them, that it may goe well with them and their children.* As if hee had ſaid, I know you ſpeake no more than you thinke, I know that you are reſolved to doe what the Lord will appoint, but you have your old hearts ſtill: *Oh that there were an heart there.*

So they that take new Purpoſes to themſelves, it is well: but we may ſay, O that there were in them an heart! For it fares with men in this caſe, as with them ſpoken of in Scripture; *One ſaid, hee would goe into the Vineyard, and did not.*

It

SER. V.

It is a frequent case, when men say, they will goe into GODS Vineyard, they doe not, because they are not able, till they have another Nature: It is an intent above their strength; therefore content not your selves with Purposes.

THE FIFTH SERMON VPON THE NEVV CREATVRE.

2 COR. 5. 17.

Therefore if a man be in Christ, let him bee a New Creature.

Look that good performances be natural to you.

THirdly, if this be required of every man, that he have another Nature, then we must lead you a step further than wee did before, you must not onely, not content your selves with good purposes and desires, but more than that, with good and holy actions: It is not enough that you doe the actions that are holy and good, that your lives be holy and good in great measure, or for a fit, but the Nature must be altered, that is, it is not enough that thou exercisest meekenesse and temperance, gentlenesse and

and humility, but thou must be an humble man, and a meeke man, a man lowly in spirit, of a sober and temperate disposition, thy very nature must be turned into this; that is, these graces must be so incorporated into thee, as if they were con-naturall to thee: therefore it is said of *David*, not only that he did what was good, and Gods will, but he had an heart after Gods heart: so it must be true of all the Saints, for God delights not but in the heart: Therefore in *Psal.* 51.6. *Thou lovest truth in the inner parts, therefore hast thou taught me wisdome in the secret of my heart:* that is, though the outward performances be good in themselves, yet thou delightest not in them, that which thou delightest in, is to have another Nature, to have truth in the inward parts; that is, when the inward frame of the heart is altered, when that is set aright, therefore thou hast taught me wisdome in my hidden parts, in my heart, thou hast not onely given me wisdome to behave my selfe well abroad in my actions and carriage, but thou hast made me wise in the secret of my heart.

It is said of *Iosua*, he had another Spirit, else he had not come into that Land: therefore see if thou hast such a change in thy heart, that thou doest not only do good things, but that thou doest them in that manner, that thou doest naturall actions, that is, in such a manner, that thou canst not but doe them, as 1 *John* 3.9. *They cannot sinne, for they are borne of God.* They have another nature, what followes on that? Therefore they cannot sin, as a man cannot doe against Nature, they cannot doe any thing against the truth.

Againe, on the other side, they cannot chuse but do good, as a man cannot chuse but do that which is naturall to him.

Serm. V.

Doe not say, This Rule is strict, who can heare it? Doe we make it straiter than the Holy Ghost doth? What else is the meaning of it, *Whosoever is in Christ, is a New Creature?* that is, hath another Nature; all we doe, must come from another Principle, which is the same to thee now, which Nature was before, all must be altered; as we say of Creatures, that which is dogs-meat, is a sheepes poyson; so it is true of men, when the Nature is changed, there is not only an alteration of acts, but what was his meat before, is now his poyson; and what was poyson to him before, is now his delight, it is that he feeds on.

Quest. How to know our nature is altered.

But you will say, How shall I know when my Nature is altered? It is a matter of great moment, no man can be saved without it, and it is nothing to have holy purposes, desires, and actions, but the Nature must be altered; therefore it stands us in hand to know it.

Answ. 1 It is custome.

You shall know it briefly by this: First, what you doe naturally, you do it constantly, you doe it ordinarily: for Nature is a constant thing. In things not naturall, there may be much inequality, they may continue for a time, and be laid aside againe, as a peece guilded over, long wearing will weare off the guilt; but what if the Lead or Silver be turned into Gold? Then it will bee still the same: so it is with the man, whose nature is changed, he will be constant, the same nature will hold out and continue. A Wolfe that puts on a Sheepes clothing, may bee like a Sheepe, but is not turned into a Sheepe: we are turned into Sheepe, as Christ turned Lions into Lambes, Serpents into Doves, that is, he alters the very nature, when that is done, then a man is alway like himselfe, indeed he doth it by degrees, as you

ſhall heare hereafter, but he is ſtill the ſame. Therefore conſider what conſtancy, what evennesſe, what equality is in your Nature; for if there be another nature given you, if you be other men, you doe not act another perſon, for then you may be ready to put it off, and lay it aſide, but your nature is altered, and ſo your carriage will be conſtant.

2 It is pleaſant.

Againe, what is naturall to thee, is pleaſant, becauſe indeed all pleaſure is nothing elſe, but a ſutableneſſe to our Nature. Let the nature be what it will be; any thing ſutable to it will be pleaſant: Therefore it is a concluſion the Philoſophers had, that, that light which is *Conveniențiſima naturæ*, is the pleaſanteſt light. Now if thou have another nature, all the wayes of God will be pleaſant to thee, *It will be meat and drinke to thee to doe his will.*

3 It is unwearied.

Againe, if it be naturall, thou wilt not be ſubject to wearineſſe. Another man is ſtill going up the hill, when he is about holy duties, and growes weary, and ſits downe, and is not able to continue; but what we doe naturally, we are not weary of; *The eye is not weary with ſeeing, nor the eare with hearing*, becauſe it is naturall: The aſſiduity of holy duties, wearieth out any man that hath another nature; but let the nature be altered, and he holds out, they be ſo farre from weatying him, that they abilitate him, they make him more able, the burthen growes lighter, and the way more eaſie, when to another man it is hard, and he caſts it off.

3 It will weare out that that is contrary.

Againe, if it be naturall, it will out-grow the contrary, it will weary it out; for Nature is neerer to us, than that which is adventitious. Sin is put out of poſſeſſion, a mans ſelfe is altered, ſin doth not dwell there,

Ser. V.

Simile.

but it comes in there. Now there is another nature which weares it out, as a Spring doth mud, let mud fall into a Spring, it will worke it out, for it is a living water, ſtill working. So if a mans nature be changed, if a man fall to ſinne, yet there is a Spring, and that nature will returne againe and againe, and worke it out, if not to day, it will to morrow, becauſe there is a Spring there. Againe, where there is not a New Creature, it will never leave ſetling till it have corrupted the whole.

Object.

But an Objection will come in, I cannot finde this change of nature, I finde that the ſins I delighted in before, I delight in ſtill; thoſe evill inclinations which I had before, I have them ſtill, I finde not ſuch an inward alteration, I finde that I can ſuppreſſe them, and reſtraine them, but the change of nature I finde not.

This is a great Objection, and needs an anſwering.

Anſw. Two things in a new nature.

To this therefore I anſwer, two things thou ſhalt finde in thy ſelfe, if thy nature be changed, if thou have another nature in thee, though there be ſomething in thee, that doth like the objects of thine owne luſts, yet there is ſomething in thee that abhors them, though there be an inclination that carries thee towards them, yet there is a contrary inclination that reſiſts them, ſo there is ſomething ſtill that contradicts and oppoſeth them.

And that is not all, there is, beſides this, a weakning of the vigour which before they had, there is not that ſtrength in them that was before. So that there are two things in every man that hath a new nature: Firſt, though there be much of the old there, yet it is exceedingly weakned and mortified. And ſecondly, there is much new that was not there before. In every facul-

ty

ty there is ſomething new, that puts a good tincture, a beauty, and gloſſe on every action thou doeſt; ſo as though thou doe much of the old, yet not ſo much as thou didſt before, and thou doeſt much that thou couldſt not doe before. Therefore be not diſcouraged, though there be ſome inclinations left ſtill, yet the ſtreame is weakned, the vigour is abated: and againe, there is a contrary ſtreame that oppoſeth, reſiſteth, and overcommeth it. It may be at the firſt, thou mayeſt finde it more difficult, but in continuance thou ſhalt find it more evident. I cannot better reſemble it to you, than by a man newly recovered out of ſickneſſe, take a man that is newly recovered, as ſoone as his diſeaſe begins to loſe his ſtrength, and health begins to enter, the health is exceeding little at the firſt, but you ſhall finde this in ſuch a man, that health is in every part, and you ſhall find it will grow ſtill and get ground. And againe, although a man be exceeding weake, not able to goe out of his chamber; not able, it may be, to goe out of his bed, yet the ſickneſſe is gone and ſubdued, and health hath got the victory; ſo the ſickneſſe growes weaker and weaker, and health ſtronger and ſtronger: ſo Sincerity is the leaſt of all Graces at the firſt, and growes to be the greateſt at the end: therefore, though there be the ſame inclinations in thee ſtill, yet it is like a ſickneſſe when a man is upon point of recovery, when the health begins to enter in, there is a great weakneſſe remaines, but the health over-ballanceth it.

Similie.

Sincerity little at the firſt.

Therefore, be not diſcouraged for that, only, be ſure that thou finde thoſe Inclinations die in thee more and more, and that health growes more and more; for luſts are ſaid to be mortified, not becauſe they are actually

Ser. V.

dead already, but because they are dying, a wound is given them, and they will be dead. A man is said to have a new life, because he is growing towards it; so a man is a New Creature, not because he is perfectly new, but that is the end he lookes to.

Vse 4. To abhor the old nature, & to seek to have it changed.

Fourthly, if wee must have another Nature, then surely, the Nature we had before the old Nature, must needs be very bad, for nothing is to be changed, but you change it for the contrary. Now if this be required as good, the other must be abhorred as evill: therefore learne, not to excuse your owne nature, or your sin from it, but abhorre it; this is a point of great use, and directly flowing from the words: If another nature be required, the old nature is bad, and must be hated, abhorred, and emptied for the: now because men are exceeding apt to excuse themselves from our nature; they think their sin is so much lesse, because they have a strong inclination to it. They are deceived in this, for the sinne is so much the greater; if the Sparke be so much, what is the Fornace within? If the Branches be so bitter, what is the Roote? Therefore make this use of the actuall sins which you commit, they should be as rivers to lead you to the Sea of corruption within you: You shall see, the Saints made this use of their inward corruptions. *Paul*, seeing the rebellion of his flesh, it led him to the body of sinne, amazed him, he complained before, but when he came to that, he grew to an extremity of complaint, as if that were worse than all the branches. So *Dauid* considering his murther, &c. made him to know what it was to be conceived in sin, for at that time he comes to that complaint in the one and fiftieth Psalme, *I was conceived in sinne, and in iniquity*

Rom. 7. 1.

quity hath my mother brought me forth: I say, these particular sinnes should lead us to know our nature. So did *Iob* when he saw what his failings had beene, he lookes to himselfe and abhorres himselfe. It may be, this hath beene taught you, you are to be humbled for your sinnes, and for the evill actions that you have done; and this you ought to doe, but we must lead you further, you must be humbled for your nature, and indeed this humbles a man, a man is never humble til then; for a man may think his actions bad, & confesse them, yet he may thinke his Nature is not bad; but when he sees that his nature is bad, he abhors himselfe; now, humiliation is like that: when a man comes to abhorre himselfe, it is a greater degree, than for a man to abhor his actions; as it is said of *Iob*, he abhorred himselfe; so thou must learne to abhor thy selfe, to abhor that nature that is in thee. We are very backward in this, every man is ready to excuse himselfe, though I did this and that, it is my nature, but thou must know that the corruption within, is more than the sin without.

Now this humiliation must not rest meerely in this, to abhor thy selfe, but it must lead thee further, to have it renued, as thou wilt never seeke to have another Nature till thou be humble; when thou commest to abhor thy selfe, thou wilt labour for another selfe, and not before, thou wilt then be content, yea desirous that that old heart of thine may be broken in peeces, and that thou be made new.

But, you will say, What shall I doe to have this old Nature made new? *Quest.*

Goe to Christ, the same actions hee used when hee raised *Lazarus*, the same actions he doth, when he *Answ.*

SER. V.

raiseth any to life; therefore the same course must be taken, that was taken to raise *Lazarus* from the dead: What was that? To beleeve in him. You have in *John* 11.4. it is said, *This is befallen him, that the glory of the Son of man may be seene:* that is, that Christ may be glorified. So the blinde man was said to be blinde for the glory of God: So it may be said of the old Nature in man, of the death that hath gone over all mankinde; therefore it is that God may be glorified, that is, may shew his power in renuing it: Therefore, as Christ said to *Mary*, Did I not say to thee beleeve? *Beleeve only, and thou shalt see the power and glory of God:* So say I to every one of you; only beleeve, that is, go to God, beseech him, and give not over, and beleeve that he is able and willing to do it, and he will not deny thee, he will raise thee from the dead, he will change that old nature of thine, and know it is no small matter to beleeve he can do it; *Lord, saith he, If thou wilt, thou canst make me clean.* It was a great matter to say so: Examine thy selfe, and see if it be so with thee, canst thou say to Christ, Lord, if thou wilt, thou canst heale this nature and disposition of mine? Men are discouraged when they see sin hath got ground of them, they have had a long combate with it, and cannot overcome it. It is an hard thing to go to Christ and say, *Lord, thou canst make me whole*; but thou must beleeve, for he can doe it, and doth it daily, therefore go to him, beg earnestly of him, and he will change this nature of thine, and make thee a New Creature.

How to get our natures renued.

Vse. 5. Feare not falling away.

Againe, fifthly, if wee have another nature, then doe not feare falling away, for when a man is made a New Creature once, he hath another nature, if Grace were

were nothing but a thing infused, an adventitious quality, that did only adhere to us, we might lose it againe, but having another nature, never feare that thou canst be changed to the contrary, for thou hast another Nature. Indeed you must goe thus farre, you may lose *Florem* (as we say) but not *Radicem*; *actum*, but not *Potentiam*, you may lose the Flower, the branches may be cut downe, but life remaines in the Root; you may lose the *Act*, but not the power, you may lose the degrees; you may lose it *Gradualiter*, not *Totaliter*. And lastly, you may lose the sense, you may have *Gratiam sine sensu gratiæ*, you may lose the sense of it, but not the thing; you may lose the use, the root and substance you cannot; you may lose the degree, not the whole: that is, when you are once a member of Christ, there may be a benumming, that may hinder the influence of bloud and spirits, but so as it shall never be gangred, it shall never die againe; there may be a cloud on you, but the Sunne shall never set on you.

But, you will object, Grace of it selfe is of a mutable nature; for that which is subject to decay in part, is subject to decay in the whole. Againe, it is a Creature, and every Creature is subject to perish. Againe, we see that the Angels and *Adam* in Paradise had grace as true as we, yet they fell from it. *Object.*

I answer, It is true; Grace of it selfe may perish, it is possible, it may dye, for it is a Creature, and may perish as well as any other, considered in it selfe, but if wee consider it as united and joyned to Christ Iesus, so it cannot faile you; for, you must know, *Grace* in every mans heart, is like light in the aire, and like water in the Cisterne: now it is true, if the Sun set, the light *Answ.* Grace united to Christ cannot perish.

Ser. V.

light will vaniſh, and if the Spring ſhould drie up the water, the River would dry up too: but, ſeeing the Sun never ſets, that is, Chriſt never departs from you, when he hath taken you to himſelfe, and ſeeing the Spring never dries up, though grace of it ſelfe be of a mutable nature, yet by reaſon of that conjunction with him, it can never be altered, and thence it is that you cannot fall off. It is true, if we were cut off from Chriſt, Grace ſhould wither, as the Branch being cut off from the Root, but being knit to him, the Sap muſt be in the Branches, becauſe it is in the Root, and life will be in the members, becauſe it is in the Head: therefore, we ſay, no man can fall from Grace, becauſe hee cannot bee cut off, once on, and never off, once his, and never ſeparated againe, as *Rom.* 8. 35. The Apoſtle goes through variety of things, that may ſeeme to be able to ſeparate us, but nothing can, and ſeeing nothing can ſeparate you, you ſhall have alway Sap, that is, Grace, it ſhall never be taken from you, when once you have it. So that if a member may be cut off from Chriſts body, it might periſh and dye, but as Chriſt dyes no more, ſo every one in Chriſt dies no more; *Rom.* 6. 9. *Chriſt dyes no more, ſo every one in him dyes no more:* that is, he lives as Chriſt lives: Therefore, if there can be no disjunction from Chriſt, thou mayeſt comfort thy ſelfe, thou ſhalt have grace for ever. Therefore comfort your ſelves, my Brethren, with theſe words, do you regard an Inheritance above a Leaſe, becauſe an Inheritance is a conſtant thing? Doe you regard Pearles above Flowers, becauſe they will not wither? Why then doe you not get Grace, which is ſo conſtant a thing. Be not diſcouraged, giue not

over

over your sight; for seeing Grace shall never have an end in you, you shall be sure to overcome, you may have many an hard bickering, but you are sure to hold out. Discouragement is a great meanes to make a man sit still; I shall never get victory over my sins, and then I shall be cut off. No, it is impossible, when it is once planted, it shall grow, thou shalt have the victory.

Use 5. Be not discouraged with the difficulty of any duty.

Sixthly, if comming to Christ, we shall have another nature, then be not discouraged to set upon so holy a work. Indeed, if this necessity were laid on thee, to serve God in newnesse of life with an old heart, it were an hard task, and very intolerable, thou hadst reason to sit downe and never attempt it. But this is for comfort, Thou shalt have another nature. All difficulty ariseth from disproportion, betweene the faculty and the object, or the thing to be done. As for a man of a shallow understanding, to be put to study an hard thing, the difficulty is, there is no proportion betweene his understanding and the burthen of the thing: lay a great burthen on a childe, and he cannot beare it, but were he as strong as the burthen, it were nothing. If God should impose on thee newnesse of life, and suffer thee to keepe thy old nature, it were an hard taske, and thou wilt never performe it, thou wilt find that difficulty in it, by reason of the disproportion betweene thy nature and the duty; but seeing thou shalt have another nature, be not discouraged, go on with comfort, and remember that the best nature in the world, if God change it not, it will not serve the turne. And the worse nature, if thou thinkest thou hast a worse nature than others, if he will change it, he is able to do it, with readinesse and facility, therefore be not discouraged.

Difficulty whence it is.

Againe,

Ser. V.

Vse 2. A change of nature is a ground of comfort

Againe, if thy nature be changed, thou must be comforted: Comfort your selves in this, that you have another nature (and so we will end this point) for it is a very great comfort, a comfort beyond that which perhaps you imagine, for the Saints are too slow, too backward to consider their consolations, their priviledges, the glorious condition they are in: therefore glory in that, comfort thy selfe in that, that thou hast another nature given thee.

Quest. But, you say, what benefit have I by that?

Answ. I will not stand on it, but name one place, *Iames* 1. 18. *He hath beget us againe with the Word of truth, that we should be a kinde of first fruits of his Creatures*: that is, he hath given us another nature: And what doe we get by that? by this meanes you are made *Primitiæ*, the first fruits of his Creatures.

Two things in first fruits.

There are two things in that, when we are said to be first fruits, we are the creame and the prime of all his Creatures, as the first fruits were the creame of all the field, the top of all the Creatures of *God*; and is not that a glorious condition that this new Nature puts us into that be changed, that it will make you the highest in that kinde, this is a great priviledge: there is a wonderfull difference betweene Angels aad Devils, one is the top, and the other is the bottome, all the difference is only this, *New Nature*: therefore, when thou hast a New nature, thou art put into a high and glorious condition, and this is the first sense, that we are New Creatures.

Then there is another, by being the first fruits, you sanctifie the whole field; all the world fares the better for you; for the first fruits are, not only the best,

best, but they sanctifie all the rest, that is, all mankinde receives good from you.

When *Lot* was out of *Sodome*, it was set on fire, when the Israelites were once out of the red Sea, the waters returned and drowned *Pharaoh*: So Gods children sanctifie the whole lumpe: therefore you have a great priviledge by being New Creatures: So much for this, that you must have another nature.

Obs. 3. It must be a new creature. Consectaries thence.

Now the next point is, there must be a newnesse, *Whosoever is in Christ, let him be a New Creature:* From thence many things are to be gathered; As first, if we must be New Creatures, then are we redeemed from old customes, there is a lingring in our nature after that we have beene long accustomed to doe, old haunts are very prevalent. Custome is as an Iron chaine, to tye us to the things that are evill. Now thou must be a New Creature, Old Customes are such as Christ died to redeeme thee from; *Even from the vaine conversation you have received from your Fathers.* Therefore, you that are held in any by-wayes, remember that you are bound to be *New Creatures*, and take heed that custome prevaile not with you; for it is exceeding prevalent, because it is pleasant, as what a man is long accustomed to, is very pleasant, for custome breeds another nature, and what is so suitable to us, as things con-naturall with us, and what are so, are very pleasant.

1 That we are redeemed from old customes.

Custome hath many advantages against us. 1. It gains upon our judgements.

A man will be loath to come out of a thing which he hath much beene accustomed to: First, it wins of our Iudgements, or our opinions, and that is the reason why young men are not able to judge, and other men that are accustomed to evill courses have judged already, and will not judge againe; and by this meanes custome prevailes

SER. V.

vailes exceedingly, for it is not onely pleasant, but it wins of our judgement.

2. It is troublesome to alter it. 3. Wee plead for it.

Againe it is exceeding troublesome to change, when a man is accustomed in a thing, it is easie to continue in that course, but to go out is troublesome.

And againe, we thinke it a disparagement, what have we lived thus long, thus many yeares together in this tract, and shall now change it?

4. It breeds Senselesnesse.

And which is worse than all the rest: Custome breeds a senselesseneſſe; *Take heed that you be not hardned through the deceitfulneſſe of sin*; that custome takes not away all sense; *Conſuetudo peccandi tollit ſenſum peccati*; It is not an easie thing to leave an old custome; but remember, that if *you be in Christ, you must be New Creatures*: He shed his bloud to redeeme you from sin, that is, he hath paid a deere price to redeeme you from the bondage of customes, *from your old Converſation*; therefore doe not say you have long done it, and will doe it still, *Antiqua conſuetudo*, is nothing else but *vetuſtas erroris*: Men do excuse their evill actions from their custome in them, but know it is no good excuse, to excuse second errors with a former.

Doest thou think it a good excuse to say, I have done it thus long, and therefore will do it still? Yeeld not to it, but know thou oughtst to be changed, have this still in thy minde, thou must have a new nature, thou art redeemed from thy old customes: and this I speak not only to the old, but to the young. I call it old, not because men have long continued in it, but because it is suitable to the old nature. You should therefore rather make a contrary use of it, and be ready to say, seeing I have continued in such a course so long, it is time for me to alter;

it

it is too much that I have ſpent ſo much time amiſſe, I have ſuffered *Chriſt* to wait, and knock til *his head be wet with the dew*, he ſhal wait no longer, I wil now *open to him*; for therefore are we New Creatures, that we may be redeemed and freed from theſe old cuſtomes.

Secondly, if thou muſt be new, then let it not ſeeme ſtrange to thee, that the world wonders at thee; for any thing that is new, we are apt to wonder at, as at new ſtars that have not appeared before, & at new faſhions. This is the condition of all Saints to be wondred at, *I and the children whom thou haſt given me, are as ſignes and wonders in Iſrael.* If it were among Turkes it were another matter, but it is ſo in Iſrael.

Conſect. 2. Wonder not that the world wonders at thee. Iſay 8. 18.

Be not diſcouraged for this, make account of it, the world will wonder at *New Creatures*, and let it not ſeem ſtrange; for when thou knoweſt that all *the world lyes in wickedneſſe*, as in 1 *John* 5. 19. And knoweſt that thou art a New Creature, why wilt thou be diſcouraged? Let the *Mathimatition* be working according to his Art, he drawes lines according to his Rule, if a Countrey-man laugh at him, will he give over and be diſcouraged? He will not doe ſo, for he knowes it is the mans ignorance: ſo if thou approveſt thy ſelfe to God, if thou keepeſt a good conſcience in all *things towards God, and towards men*, the world wil wonder at it, yet thou goeſt by Rule, it is their ignorance, it ſeems ſtrange to them, and therefore they ſpeak evil; It is the multitude that doth it, and the multitude doth alway caſt ſhame on that, wch ſhames them: know it is the faſhion of the world to doe ſo, the life of the Saints is a ſecret cenſure, now there is no way for the world to helpe themſelves, but to blemiſh that which ſhames them, to caſt ſhame on that, to blemiſh that as much as can be.

Why the world diſgraces the Saints.

There-

Ser. 1. V.

Therefore the old world doth put away all, that may discover them; As the Painter when he had pictured a Cocke very ill, commands his Boy to drive away all true Cockes from the picture; for, saith he, if they come neere it, all men will see what a bungler I am, but if no true Cockes come neere, it may passe well enough: After this manner doth the world, As long as no New Creature comes neere, their oldnesse is not scene, it is not taken notice of, they doe well enough, but if there be one in a Countrey or Towne, or one of a Society, whose course is of another fashion, that hath another life, that is, a New Creature, when he stands by, the old will appeare, and they will have it driven away: I would the times were not such as that I neede presse this.

Indeed it is a great weakenesse to be discouraged in the wayes of God, and to be ashamed of that which should be our glory. It hath alway beene the manner of the world, and that may comfort thee; for the world is as the Sea that casts out Pearles, but this is my comfort, some will gather them up, some know them to be Pearles, and prize them so, though the world casts them out as mud, yet the Lord knowes what thou art, *The world loves her owne*, but what is not like themselves, the world cannot love; as the Æthiopians picture Angels blacke and Devils white; so doth the old world, what is blacke like themselves, they reckon beautifull, but they that have the true beauty they honour not, because they are not like them.

Therefore if thou findest ill entertainement in the world, thou must know, every New Creature shall have it: And let me say this of the old world, that are ready

ready to caſt ſhame on the new Creatures, you ſay you doe it not to the New Creatures, not to them that are religious, but you doe it to Hypocrites: Let me ſay thus much to you before I paſſe this point. Thoſe Men whom of all others you may thinke not to be New Creatures, may be the beſt men; as a Philoſopher anſwered, and it was a wiſe anſwer, when an ignorant man asked him, who was an happy man, whereas Men reckon Kings and Princes happy Men? He anſwered, He that of all others thou thinkeſt moſt happy, may be moſt unhappy; and he whom thou thinkeſt moſt unhappy, may be moſt happy: So thoſe that be diſliked for the moſt part, are theſe New Creatures, and thoſe Men ſpoken well of, are of another ſtock, like themſelves.

Thirdly, if we muſt be New Creatures, then pull downe all that is old; for whatſoever is old muſt be rejected, a Man muſt in every thing be another Man than he was: So as thou mayeſt ſay, I had ſuch a luſt, ſuch a diſpoſition, my delight was in ſuch things, ſuch Men, ſuch company; now I am changed, all is made new. So that thy buſineſſe is to pull downe now, and to build up, that is the buſineſſe of every Man to be ſtill plucking downe the old building, whatſoever is old, whatſoever is in thy ſelfe, in thy old ſelfe, thou muſt be emptied of, and thou muſt be new, that is, *Thou muſt purge out the old leaven*, 1 Cor. 5. 7. *Purge out the old leaven, for Chriſt your Paſſeover is offered*: If that was to be done for the ſhadow, muſt it not be done for the ſubſtance? The Apoſtle preſſeth it ſo, *Purge out all the old leaven*, all muſt be purged, all old things muſt be taken away; there was a ſtrait charge that they muſt

Conſect. 3. Pul downe all that is old.

Ser. VI.

search their houses, yea, every corner of their cupboard, nor any place should be left unsearched, and it was to be done exactly, that in the least corner there should be no leaven left: So thou must search all the corners of thy heart, all the turnings of thy conversation, the old leven must be purged out all, out of thy understanding, out of thy tongue, there must be no more thy old speech and language, out of thine eyes, there must be no more wantonnesse; out of thine eares, every part of the old man, of the old leaven, must be purged out of the whole Soule, there is no question of that, and of thy body too; all the manner of thy conversation must be holy; all old leaven must be purged out, because it is old leaven; and you must keepe the Passeover with that which is new, with new dough, with the New Creature.

Sin like old leaven

For sin is like old leaven, now leaven when it is old is the worst, as every thing gets strength from their age, and it is of that Nature, that if they do not purge it out, it will leaven the whole lumpe: if there be any jot of leaven left, it shall sowre all thy heart. Sin is like a fretting leprosie that will run over all; so leaven is strong, it sowres quickly and speedily.

Object. But you will say, How shall I doe that, then I shall be free from all sin?

Answ. The meaning is, thou must dislike all, sin must be put out of possession, it must be emptied forth, thou must be in war with it all, that is, thou must resist all, if any be not purged out, that thou sufferest it to lye quietly without resisting, it will leaven the whole, therefore purge all out.

Quest. But must all the old building be pulled downe; Is there

there nothing to be left there? What shall we do with our naturall dispositions?

Ser. VI.

Answ. Grace takes not away nature, but the oldnesse of it.

You must know, that only the oldnesse is to be taken away, but the nature it selfe is to continue, there is much use of nature, only you must know, grace takes away the obliquity, the oldnesse, the sowrenesse of it, and puts a sweetnesse into it. As a Ship under saile, the wind is profitable to drive the Ship, else it will not go, all the matter is in the Rudder, that it be turned the right way. So Nature, the strength of Nature, affections, or whatsoever they be, are like the wind to drive the Ship, thou mayest retaine them, only godlinesse must sit at the Sterne, the obliquity must be taken away, the nature must be left, thou must so pull downe the old building, that the same materials may be used againe, the naturall affections may continue in thee still, but there must be another *Auriga*, another to drive them, and that is this newnesse.

For example, a man is naturally sad, he may continue this, the oldnesse of that is, that it spends it selfe in earthly sorrow and worldly discontent, when grace comes, when the new man comes, it powres it selfe forth in Prayer, *Is any man sad? Let him pray.*

So it may be thou art naturally merry, grace takes not away this disposition, but wheras before it was spent in vanity; now *he that is merry sings Psalmes; Let him that is merry sing Psalmes*; that is, a mans merrinesse is turned to an holy cheerfulnesse, the dissolutenesse is taken away, but the disposition continues still: *Religio est læta*; though not, *dissoluta*. So it may be thou art of a facile nature, before it was to evil, and soon drawn away by evil, when grace comes thou must be facile to good. It may bee

Ser. VI.

thou haſt a ſturdy diſpoſition, full of metall and courage, whereas before it was to attempt evill things with much violence, now it is ſet on good enterprizes with as much zeale, ſo there is nothing to be pulled downe, only the oldneſſe muſt be taken away.

The SIXTH SERMON VPON THE NEVV CREATVRE.

2 Cor. 5. 17.

Therefore if a man be in Chriſt, let him be a New Creature.

Conſect. 4. Wonder not at the unevenneſſe which is found in the lives of the beſt men.

AGaine, if we muſt be New Creatures, if that muſt be the condition of every man to have another new man begun in him; then wonder not at the unevenneſſe which is found in the lives of the beſt of the Saints. For if there be ſomething new, and ſomething old, (as there is) there muſt needs be an unevenneſſe, as where there be two contrary principles, moving two contrary wayes, the body muſt needs be moved with ſome unevenneſſe, and unequality: therefore be not diſcouraged, for that you are not perfect in all things,

things, you have ſomething new in you, and ſomething old; only take heed you be not miſtaken in it. For there is a great difference betweene the unevenneſſe befalling the Saints, which are New Creatures, and the unevenneſſe in the wayes of the wicked, there is a great difference between the failings that they are ſubject to, who are upright-hearted, and betweene the failings of them that are rotten and not ſound at heart.

Object. You will ask, how ſhall I know the difference?

Anſw. This is the difference:

Difference betweene unevenneſſe in the Saints, and in the wicked.

There be ſome men whom Saint *Iames* complaines of in his firſt Chapter, that are unſtable in all their wayes, and in the ſixth Chapter of Saint *Matthew*, that have not a ſingle eye: *If the eye be ſingle, all the body is light; but if the eye be double, all the body is full of darkeneſſe:* That is, there are cauſes why men walke unevenly, one is becauſe they are as in *bivio*, they know not which way to chooſe, they are yet in doubt what to pitch on; as a man ſtanding between two objects, & not knowing which way to chooſe, but ſometimes will be with one, ſometimes with the other, according as his different temper guides him, he will not pitch reſolutely on either: So it is a double eye, becauſe of the objects; it lookes on two objects, now on one, and now on annother; now it is carried this way, now that way. This is a thing every where condemned in the Scripture; but there is difference betweene this and a ſingle eye, that hath one object, that hath choſen God for his God, but followes him with much weakneſſe, with much imperfectneſſe; this man hath a ſingle eye, and hath pitched on God; another hath two things in his eye, *One thing I do deſire*, ſaith *David*, *and one thing will I ſeeke for, &c.*

Eye ſingle and double.

Ser. VI.

And I have choſen to run the way of thy Commandements. So all the Saints, one thing they deſire which they pitch on, they have reſolved to ſerve God with a perfect heart; another man is unreſolved and knowes not which to chooſe, therefore is to and fro, off and on, now very forward, and then backward, religious in a good mood, and then off againe. This you muſt take heed of, for here you ought to be diſcouraged, this is not our meaning, when we ſay you muſt not be diſcouraged for your unevenneſſe.

Anſw. But how ſhall I know it, a little further?

Object. By this, if your eye be ſingle, that you have choſen that one way, that you have pitched on it, that you be more than in *Æquilibrio*, where the ballances hang even, you ſhall know it by this, the failings of the Saints are never in that degree that theirs are, that have not ſound hearts, that is, ſuch a man though he ſerve God for a fit, yet when he is off againe, he is like a man in a Mask, he is no more the ſame man he was, but there is a broad alteration betweene what he was before, and what he is now. The Saints in their worſt ſtate have a tincture of holineſſe, a threed of Skarlet runs through their whole lives, after they are once changed, they never fall in that degree, they have a ſeed in them that will never let them go ſo far.

Object. But, you will ſay, this is a notion, how ſhall we ſee it by experience?

Anſw. Reluctance in the Saints when they ſin. Thus; they never lye ſo long when they fall into a ſin, they are not well, and they ſhew it by reſiſting againe, they cannot continue in it: for there is a certaine reluctance againſt it, that raiſes them againe, they fall ſometimes into ill company, ſometimes in wayes of wicked-

wickednesse sometimes into deadnesse of spirit; but they are not content with this, they are like men out of their owne element. Another man for the fits of his religion is out of his element, and is never well till he be setled in his owne Center againe: you see it by *Saul*, *Saul* had very good fits when he persecuted *David*, surely he was in good earnest when he said, he would do it no more, and *David* was more righteous than he, he wept, and his heart melted, but he was sick of it, he was out of his element. The Saints have certaine fits, but they are sick of sinne, the other are sick of the goodnesse and godlinesse which they have, and are never well till they be set at liberty againe, that they may walke againe in their old wayes, so there is great difference in their degrees,

Againe, such a man, saith Saint *Iames*, *is unstable in all his wayes*, that is, a man whose heart is upright, there is some inequality to be found in his life, some unevennesse, yet it is but now and then, and by accident as it were, because the graces he hath be true, and good, and though sometimes he fals, it is but by accident. Take a true Drug, and a false and counterfeit Drug; when ever you will put a false Drug to triall, it will not worke. Take a Drug that the Apothecary gives you, it may have the colour and smell of a true one, it may be you cannot tell how to finde it out, but in working you may, if it be false it workes not: So take a Bow that is rotten, draw an arrow to the head, and it is sure to breake; this similitude the Scripture useth, *They started aside like a broken bow*, that is, when I put you to triall, you flye back, for you are rotten: So those that are not sound, it is not their stability that makes them go

SER. VI.

When evil men doe good it is for want of temptation.

on in the wayes of God for a time, but want of temptation to put them to it. Put *Iudas* to it, put *Saul* to it, and you shall quickly finde them: But take a true drug, ordinarily it works well, but by accident it may not work A good Bow may be broken, by accident; so a grace that is true and right, may sometimes faile of working. I cannot better expresse it, than by this similitude: Take a ship bound to a certaine Haven, it pitches there, the Compasse is to set the right way, but it may be carried away by crosse winds, yet there is a certaine Haven which it tends to: So there is a certaine Haven, which all the Saints of God goe to, howsoever they are transported by temptations and lusts, yet the Compasse stands the right way: Another is carried aside by uncertaine winds, (for that is a Scripture similitude) that is, there is the winde of a good mood carrying them towards God, let them be turned, they goe another way, they are not bound to a certaine Haven, they are not pitcht, the others are carried aside by accident, sometimes they mistake the way, sometimes they fall and slip in the way, but that is their journey they travell to Heaven.

Last of all, those that are uneven; out of falsenesse of heart, and not weaknesse of grace, they never bring forth fruit. I finde that to be the Scriptures Rule in the eighth Chapter of Saint *Luke*, in the Parable of the Seed, you shall see, it is said of the third ground, which went furthest of the three, that it brought not forth fruit; for the thornes grew up, that is, the world and the pleasures of divers lusts, and choaked it; so these men bring not forth fruit.

Object. But, you will say, they doe bring forth fruit, doe they

they not do many actions in good moods? may not an hypocrite go far? May he not have many blossomes?

Yes, but they are but blossomes, there is something greene, but they are but blades, the corne never comes to earing, that is, they are never ripe: now a thing must be ripe before it can be called good fruit, they never bring forth ripe fruit, that is, fruit indeed; they bring forth sowre grapes, *Esay* 5 2. I did thus and thus to my Vineyard, and it brought forth wilde grapes; it may be, to mens seeming they be as good as any, they may looke as well as the best, but taste them and they are sowrest, there is not any fruit, that is only the property of the last ground, to bring forth fruit with patience. Now it is true of all the Saints, though they be weake, yet they bring forth fruit, and true, and ripe, and pleasant fruit, such as God delights to eat of; *Come let us walke in the Garden, and gather some fruit*, as in *Cant* 5. 1. The other bring not forth fruit. Take the best action they doe, being readily examined, it is not good, there is something there that marres it; and God sees this, they may be very faire in the eye of man, but they are abominable in Gods sight. Therefore if thou have a new nature, be not discouraged for thy unevennesse, which the best of the Saints are liable to.

Answ. Hypocrites bring not forth fruits.

Againe, this is another Consectary from this point, and we may put these two together, because they are two branches comming from the same Root: If there be another New Nature put into us, then expect a combate; for certainly new and old will not agree together; you cannot put two contraries together, but there must needs be a fighting, there must be a contention: therefore expect that, and know you are not right; there

Obs. 5. Expect a combate.

Ser. VI.

there is no new Nature there, except you finde such a controversie within.

Object.

But, you will say, this is not so sure a signe, for before this I found many a combate; and doe not Heathen men expresse what reluctance they have had? Have not civill men, carnall men, and men ignorant of the wayes of God, a great conflict many times, betweene the conscience checking them within, and the actions they doe?

Answ. Differences betweene the combate in the new Creature, and that fight that seemes to be in naturall men.

I answer, it is true, but there is a great difference betweene the Combate, that is, betweene the new Nature, and the remainders of the old, and betweene the naturall conscience, those glimmerings, those sparkes, those good desires which even they may have that are not sanctified, for you shall finde all these differences:

1 In the subject.

First, in them that are sound, there is *alia sedes belli*, there is another seat of the warre: for where before it was in the conscience, it is now throughout the whole soule, there is a difference in the Subject, every faculty is set against it selfe; because before, the light was shut up within the wals of conscience, but it was not shed into the whole soule, it lay glowing as a Sparke there, but it was imprisoned, you imprisoned the truth, and would let it goe no further; but now it sheeds into the soule, what the understanding knowes, is infused into the will, and all the affections; so there is a generall change, and when the change is generall, the combate must needs be generall; the combate must now be in every part, whereas before it was but in one.

2 In the successe.

Againe, there is a difference in successe, for in the condition betweene the conscience and the rest of the

the ſoule, the conſcience ſtill loſes, and the other gets the victory: But in the other, alwayes the new man prevailes; *The Houſe of David prevailes againſt the Houſe of Saul:* There muſt needs be wars betweene two contraries, but *the Houſe of David growes ſtronger:* So, by which our Divines uſe to reſemble this, *Iacob got the better in the end:* So there is a different ſucceſſe, the new man outwreſtles the fleſh. Sometimes a man is foiled, but we doe not ſay a man hath loſt the battle becauſe he hath a wound, or a foile, or hath beene beaten back a little, he hath got the victory that wins it in the end, and that is the caſe of all the Saints.

3 In the object.

Thirdly, there is difference in the object about which the controverſie is. The common nature hath but a common light, therefore ſees but groſſe ſinnes, as your eyes ſee only Starres of a greater magnitude, when a man hath a glimmering light, things that be great and conſpicuous he diſcernes, that is all he doth. A naturall mans contention is about ſins of a great nature, becauſe light goes no further; but in them that be ſanctified, a cleare light comes into the houſe, and ſhines as thorow a glaſſe in a cleare day, where you doe not onely ſee the great heapes of dirt and duſt, but the ſmalleſt mote; the others doe not ſee the motes, becauſe they have not that peculiar light, therefore they are never troubled about motes: So the contention differs in the object; the Saints contention is about ſmall things, about the very manner of doing holy duties, about the inward turnings of the affections, about the ſanctifiedneſſe of them about ill thoughts, they have a peculiar light; this doth not put out common light, but makes you ſee more than you did before; there bee many

SER. VI.

many hundred sins now, which you never saw to be sins before. Had not *Paul* a new light? Before, he had not considered that lust was sin, but afterwards he knew it: In the Saints, the affections wherewith they performe holy duties, yea, their affection to their ill affections, the controversie is about that.

4 In the continuance.

Last of all, there is difference in the continuance; this contention of the naturall conscience lasts but for a time, but it being betweene the old Nature, and new, it continues to the end, it is never given over, others may be in controversie for a fit, but hold not out, because the cause of controversie continues not, it is worne out and overcome; but in a new Nature, when it begins it lasts for ever, there is no end: So you see there is difference. If then you have new Natures, expect a combate; yea, so as if you have it not, be sure there is no new Nature there.

Consect. 6. Think it not strang that you finde some aukednesse in the wayes of God at first.

The sixth Consectary, that I will deliver to you, is, that if you must be New, then let it not seeme strange to you, though you find a little aukednesse in the wayes of godlinesse at the first; for new things are a little troublesome, sudden changes are so when the thing is new. Be not discouraged, it is that you must expect, and remember that custome will make it pleasant, when you are used to it a little. Therefore complaine not, lay not aside the Armour of God, because it is a little heavie and ungainesome at the first; as *David*, who would not goe in *Sauls* Armour, because he was not accustomed to it; lay it not aside, when thou art accustomed to it, thou wilt bear it wel enough. Custome makes the worst things, even grievous things pleasant, how much more when one fals on that which is good indeed? Therfore you

SER. VI.

Christs burthen growes light by bearing.

you must know, this is the nature of the burthen of Christs Commandements which he cals a burthen, the more you beare it, the lighter it is, and there is good reason for it, because indeed it is not a burthen to the new man, but a delight, though to the flesh it is a burthen, the longer you beare it, the better it is: If you reckon it a burthen, as it seemes to be at the beginning; yet remember it, as physick is a burthen to a sick man; you know a sick man reckons it a burthen to take Physick, and eat wholesome meats, but it is that that takes away the disease: So is godlinesse, it is a burthen as physick is, and as wholesome diet is, but it partly heals, and partly strengthens: therefore the longer you goe in his wayes, the lesse burthensome they will be, the disease will be taken away: as the more physick and wholesome meat, the more the disease is weakned, and the man strengthened. This deceives us (and take heed of being deceived) we thinke we must be tied from drinke, and have the Dropsie still, and have our Feaver still, we thinke we must eat wholesome meats, and be sick still, it is impossible it should be so, you must know therefore, that the Dropsie is healed, and then what if abstinence be commanded? You must know that sicknesse is cured, and health is come in the roome; then what matter is it, if you are bound to these duties? They are burthensome before, they will not be now. Therefore be not discouraged, the insolence, the uncouthnesse, the unaccustomednesse of a thing makes it usually burthensome. It is not so with the wayes of wickednesse, they are pleasant in the beginning, but bitternesse in the latter end: but the wayes of godlinesse, though they are a little auke and hard at the first,

yet

Ser. VI. yet they are pleasant in the end, and you must be content to endure a little paines (as we say) *Qui fugit molam, fugit farinam:* If you will not take paines at the Mill, you shall not have any meale; if you wil not take a little paines at the beginning, you shall want the fruit of it: therfore be content with it, that you may have the fruit. A man doth not say, because a new sute, or a new paire of shooes is hard at first putting on; therefore I will go in rags, but he saith, the new is better than the old, and after I have worne it a while, it will be more easie. So be sure the wayes of God will be as easie as pleasing; yea, more pleasing than any thing, for they are *jucunda per se*, pleasing in their owne nature, others are pleasing to this or that humour, to this or that case: now this is a true rule, whatsoever is so, *per se*, is alwaies so. So thou shalt finde this new man more easie and pleasant, for thou shalt finde it to be so at all times, it is a continuall feast pleasing in all conditions. Take all other things that please thy nature, it is but when thou hast such a lust, such an humour in such a time, it is not so at all times, it is not a continuall feast.

Object. But, you will say, I finde it not so, I finde that since I began this new course, I have more trouble and perplexity of minde than I had before, I was quiet before, and all at rest.

Answ. I answer, it may be so, but stay a while till the Sunne of Grace hath got higher, till it hath got more strength, and thou shalt finde it able to disperse those vapours, and to scatter all those clouds. It is true at the beginning, there is but strength enough to move them, to raise them a little; but when it hath more strength, they are scattered and dispersed: therefore though there be a little

little hardneſſe at the firſt, yet go on, and thou ſhalt find it pleaſant. The Heathen Man could ſay, *Elige vitam optimam, & conſuetudo faciet jucundam*: chuſe the good way, and though it be hard at the firſt, afterwards it wil be the more eaſie. If we appointed you a new worke without a new heart, it were another caſe, but you muſt know what we ſaid before, you ſhall have a New Nature, and being ſo, it will be pleaſant, becauſe the wayes of God will be ſutable to it. So much likewiſe for this.

Laſt of all, if we muſt be made *New Creatures*, then give God the praiſe of that great worke, of changing old men into new men, I ſay, give him the praiſe of it, for he lookes for that at your hands. Will you magnifie him for healing a lame man, a blind man (for they were true maladies, and he was worthy of praiſe for them) and is he not worthy to be magnified for changing the whole Nature, for altering the whole frame of it? Are the cures of the ſoule leſſe than the cures of the body? What if Chriſt ſhould now make the lame to walke, the blind to ſee, to take away the blindneſſe of the minde, to heale the ſickneſſe of the ſoule, to make a man a New Creature: Is not this a worke of a higher Nature? When the *Centurion* ſaw the Veile of the Temple rent, he ſaid, *Surely this was the Sonne of God*: So when thou ſhalt ſee the Courſe of Nature turned, that old Nature of thine rent to peeces, be ready to ſay, *Surely this was the Son of God*: Shall we ſay Chriſt was God for turning water into wine, and ſhall we not give him the praiſe of his power, when we ſee him turne one Creature into another? Making Lions Lambes, making you New Creatures? This is a turning of the courſe

Obſerv. Give God the praiſe of changing thy Nature.

Ser. V.

course of Nature, is not your Nature carrried as violently to sin, as the Sunne in his course? And to turne it, is as much as to stay the Sunne in his course: It is no lesse to make you New Creatures: No man considers it, therefore let me put you in minde what it is, for this is a thing you should marke.

Therefore *Iohn Baptist* gives this signe of Christ, by which he might be distinguished from himselfe, and all men, *I baptize you with water, but when he comes, he shall baptize you with the Holy Ghost and with fire*, that is, when that is done, be assured that the Son of God is come in the flesh. This is the great miracle that *Iohn* will have them attend unto; and is not this daily done? Doth not Christ baptize us with fire and with the *Holy Ghost?* Therefore you shall see what answer he gives to *Iohn Baptist* when he would know, *Art thou he, or looke we for another? Goe and tell Iohn, the blinde see, the lame walke, and the poore receive the Gospell*, that is, I have made them *New Creatures*: This is put with the other miracles of healing the blinde and lame. It is true, we that live see not this done, the blinde to see, or the lame to go, yet we see men receive the Gospell, that is, are regenerate by the Gospell, are made New Creatures: This is a thing we should hearken to; as it was a great sin in them in Christs time, to neglect the miracles he did, so it is with us when we neglect this. Therefore Christ takes up *Nicodemus*, when he tels him that men must be made New Creatures, he wondring at it, saith, what dost thou meane by that? Christ saith, what wilt thou doe, when I tell thee of things in Heaven, if thou wilt not believe, when I tell thee of earthly things: The meaning is this, Regeneration is a thing done on earth

earth (that is the meaning of the place) this you see before your eyes, this you have experience of, if you will not beleeve this, How will you beleeve things that are remote from your eyes? that are shut up from you, which you have no experience of, but only that I tell you, and therefore you ought to beleeve me? Therefore, when you see New Creatures, argue thus with your selves. Certainly, there is a renewing God, and a renewing Spirit, that is, there is a Redeemer; for as by the common creatures, which you see, you know there is a Creator (as, *opus monstrat efficientem*) if you see a Creature, then you know there is a Creator, then why should not that renewing of Christ, his exercising that act of renewing among the sons of men, put you in mind of glorifying God, and of giving him the praise of it? When Christ wrought miracles, you shall finde what different successe they had, saith the Text in more places than one, (therefore I need not quote it) *some of the people glorified God*, when they saw such a thing done, others envied, some glorified God, others went and told the Pharisies. You shall see when *Lazarus* was raised from the dead, some believed and glorified God, others went to the Pharisies: Now, I say, when you see this done, (for this is the greatest miracle, and all the miracles that is now left) that men are made new Creatures, and it is done before your eyes, if you will see it; (as Christ said) *He that hath eares, let him heare.* Take heed how you looke on it, consider with what eye, God never makes a New Creature, but when men look on it, there is a different judgement; some there are that magnifie it, and desire to be made so likewise, that make this use of it, and so you ought to doe, surely

Ser. VI.

Most men envie the new Creature.

there is vertue in the Spirit, a vertue in Grace, an efficacy in the Word; surely these be the ministers and servants of the most high God. This you ought to do; but on the other side, how many hundreds and thousands are there that do as they did, when they saw the miracles, they envied? Yea, as they did with *Lazarus*, *When the Iewes saw that for Lazarus sake, many went away and beleeved on him, they consulted how to put Lazarus to death:* That is the fashion of the world, when they see New Creatures, men regenerate, that Holinesse, and purity of Godlinesse shines forth in their lives, and when that causes others to go away, and that, for that they will believe on Christ, they will doe as they did with *Lazarus*, they will have him put to death, that is, they will have him removed out of the way, they will have him taken, *ex rerum natura.* Take heed of this.

Object. But, you will say, If we knew they were New Creatures, we would not do so?

Answ. It is very true, but do you think, when they would have killed *Iesus* and *Lazarus*, they knew them to be so? They did not know Christ to be the Lord of life, the Scripture saith so. Againe, they thought *Lazarus* to be an Impostor, it is like they did, but it is taken for a persecution of Christ. The Iewes that killed the Prophets, doe you think they thought them to be Prophets when they slew them? Take heed of that, you know the danger of it, when Iesvs Christ wrought miracles by the power of the Holy Ghost: No, say they, he doth it by *Belzebub:* Christ tels them, in this they blasphemed the Holy Ghost. When thou shalt see a Man made a New Creature, when

when thou ſhalt ſee a man Regenerate, take heed of ſaying, this is guile, and cunning, and impoſture, for it is done by the Spirit; take heed of blaſpheming the Holy Ghoſt. It is a dangerous caſe: I ſay, when ſuch things be done, we ſhould praiſe God, and glorifie God for it, labouring to come in our ſelves, and not look on it with an eye of envie, and hatred, and diſtaſte. The different effects Chriſts miracles had, ſuch hath this: Our ſcope is, that ye may glorifie God, and give him the praiſe of it, that when he hath done ſuch a worke, you may ſay this is the power of Grace, and the vertue of the Spirit. So much for this point, that you muſt be New Creatures, and ſo we have gone thorow three things, wch were obſerved out of the words:

Firſt, the inſeparability betweene Iuſtification and Sanctification.

Secondly, the having of another Nature.

Thirdly, it muſt be new.

Now, the fourth is, it is a creature wrought by *God*, for that word is not in vaine, *Whoſoever is in Chriſt, let him be a New Creature*.] The meaning is this; we are New Creatures, that is, it is God that worketh it in us, for Creation is proper to him, no Angell nor Creature under the Sunne can knit thoſe things together, which have an infinite diſtance, as ſomething and nothing; therefore it is proper to him, it is he that maketh us New Creatures, not that himſelfe is the beginner, and ſomething elſe perfects it, as ſome ſay, but *Deus eſt cauſa totius entis*, He is the beginner and ender, he makes us New.

Obſ. 4. The New Creature is Gods worke.

And there is much reaſon, for it cannot be otherwiſe, for if it were in our power, of our ſelves to come in:

This is proved by foure Arguments.

SER. VI.

First, it will follow that the Saints in Heaven should be no more beholding to God, than those that are condemned in hell: For, if God did give every man sufficient meanes of salvation, and I have taken it, and another refused it, whom may I thank when I am in Heaven, and another in Hell, not God (for he gave the meanes equally) but my selfe, I tooke it, and another did not, and so the love God shewes, it should be as much to the damned, as to the Saints, if he hath done on his part equally to both.

Arg. 1. Else good men were not beholding to God.

Againe, it should not be God that makes the difference, but man, and so you may stand up and contradict what *Paul* saith, *Who art thou that boastest, who hath put the difference?* If man hath free will to take Grace, or refuse it, and if God hath given to all sufficient meanes, then, thou hast made the difference, God hath not.

Arg. 2. Else not God but men should difference themselvs.

Againe, if this were so, we must take away all Election and Reprobation; for what is Election? Election is nothing else but this, God hath taken some to life, and makes them holy, as godlinesse is an effect of his Election, and the wickednesse of men is a fruit of their rejection: but now here would be no Election, but a meere prejudication of a reward to the thing done only; but therefore God is said to have chosen us, because he makes us good; now by this you take that quite away.

Arg. 3. Else we take away Election and Reprobation.

But you will object, why should there be those different kinds of working? we see in all other things, if there be an end propounded, and sufficient motives, it is enough: and why should God give different objects? therefore they say, it is but as propounding of the

Object.

bough

bough to the ſheepe, and the ſheepe will follow: If God propounds congruous objects to the faculties of the ſoule of man, he will come in. Sr. VII

But I anſwer it briefly, if he will come in for this congruity of objects, becauſe a bough is propounded to him: *Anſw.*

Firſt, he muſt be a ſheepe, before he will follow the bough: Now thou art a Wolfe by Nature, firſt, therefore hee muſt turne thy nature, GOD muſt turne thy *voluntatem Lupinam* into *Agninam*; therefore thou muſt have another nature before thou canſt follow the bough. 1

Againe, thou muſt have an eye to ſee that bough, but we are blinde by nature, and till God opens our eyes and inlightens us, we cannot ſee the excellencies of the wayes of God, and therefore we ſhall not follow it. 2

Againe, there muſt be ſtrength to follow, but except God give thee ſtrength though thou ſhouldeſt ſee it, and ſee beauty in it too, thou wilt never follow it to purpoſe, thou wilt never follow it to the end. *Saul* looked on it for a time, but not to the end, there muſt be a power of God to carry a man through all objects, all impediments to the end; therefore, *No man can come to me* (ſaith Chriſt) *except my Father draw him*: Not ſome men, but no man, though he have great meanes; he doth not ſay, except my Father allure him with congruous objects, but except my Father change his nature; for drawing ſignifies a reluctance, and backwardneſſe in us. 3

Goe to experience, you ſhall finde it ſo; when we ſpeak to men, it is true, we ſay, they be dead in ſins and treſpaſſes: Doe not men heare us as dead men? No man *Arg.* 4. Experience teacheth it.

Ser. VII

ſtirres up himſelfe, they goe away as they came, and till God put life into them, they will not hearken to us.

Againe, how perverſe are judgements of men? they ſee no excellencies in the wayes of God; therefore are apt to quarrell and ſpeake againſt them.

Againe, doe we not finde our deſires ſo pitched on preſent things, and our luſts ſo ſet upon them, that without an Almighty Power they cannot be looſed? Therefore Chriſt ſaith, It is impoſſible for a rich man, that is, one that ſets his heart on riches, to enter into the Kingdome of Heaven. That place is as ſtrong as any place in all the Book of God, to ſhew that there is no freedome of will; *It is impoſſible for a rich man*; for a man that hath this one luſt, (he might have ſaid of any other luſt) whoſe heart is ſet on gaming, on any other ſin, it is as impoſſible as for a Cable-rope *to go thorow the eye of a Needle*: But then (ſaith *Peter*) *no man ſhall be ſaved*: and indeed no man ſhall be ſaved, if there be no more than his owne ſtrength, but God will put to his Almighty power, to change his nature, to mortifie theſe luſts. Therefore, this we finde by experience, it is not a notion that men are not able to come in.

Object. 1 But you will ſay, this is a diſcouraging doctrine, if God muſt do all, what ſhall we do? it teacheth every man to ſit ſtill.

Anſ. 1 Impediments of two ſorts. I anſwer, No, it will not teach men to ſit ſtill, becauſe there was no man ever went about it, that ever found any impediment: Therefore he muſt know, what is an impediment. Impediments (when a man cannot doe a thing) are of two ſorts: One is, when I ſee ſuch a thing as I deſire, but there is a doore lockt on me, and I cannot come at it, or I am fettered, and cannot go to it,

Ser. VII

it, or it is in another mans hand, and I cannot get it out of his hand; here a man may complaine. The ſecond Impediment is, when the thing lyes before thee, thou mayeſt have it, if thou wilt; every thing lyes ready, and ſimply it is becauſe thou wilt not. Here now no man can complaine, ſaying, Why is there ſuch an Impediment? Why may not I come in? Was there ever any man reſolved with himſelfe, I will live a godly life if I can? No, it is not that, all the extrinſecall impediments are taken away, and all the matter is in thy will, *thou refuſeſt to come in*, and wil not *walke in that way. Here lyeth the impediment.*

Againe, it is not a doctrine of diſcouragement; for, you muſt know, though God doth it by his Almighty Power, yet he workes in us, *In modo intelligentium*, He uſes us in the worke, and he uſeth us after the manner of men; for every man doth *Actus agere*; he workes in us by propounding reaſons, and arguments to move withall; thou underſtandeſt them, and knoweſt them: therefore it is as much as thou canſt doe in the beginning to thinke, what reaſons there are to move thee to go in, to betake thy ſelf to a godly courſe, and to change the old haunts thou haſt lived in before. *Anſ.* 2

Againe, thou muſt keep from the impediments, thou muſt keepe out of ill company, that deſtroyes this. Thou haſt many good ſparkes in thee, thou muſt blow them up, thou muſt lay thy ſelfe by the poole, till the Angell comes, and moves the waters; there be many things thou muſt doe, and though the Candle cannot light it ſelfe, yet, when it is lighted, it is but putting oyle to it, and we may maintaine the flame: though thou canſt not begin thy life, though thou canſt not *Anſ.* 3

Ser. VII

make thy ſelfe a living man when thou art dead, yet, when there is life, thou mayeſt ſtir, and move thy ſelfe, thou mayeſt eat and drink in ſtrength of that life; when the fire is kindled we may maintaine it.

Freewill in men regenerate.

I ſay, we preach Free-will to the Regenerate; for certainly, ſo much grace as they have, ſo much Free-will they have, for Free-will followes grace, as the ſhadow doth the body; ſo far, as we are reſtored to *Adams* condition, ſo far we have *Adams* Free-will.

Therefore we maintaine Free-will in the Regenerate, and as far as thou art Regenerate, thou haſt Free-will, thou mayeſt doe more than thou doeſt.

Therefore doe not ſit downe and ſay, I cannot doe it, for thou mayeſt doe it; and if thou haſt but a little ſtrength, thou mayeſt improve and husband it, as well as any other talent, and it ſhall increaſe and grow in thee.

Ob. 2. To what uſe ſerveth this doctrine.

Laſt of all, you will ſay, But what uſe is there of this doctrine, to tell us that we are New Creatures, and God muſt make us New Creatures, and he muſt beget us by the Word of Truth?

Anſw. To foure uſes.

What uſe is there of it?

Very great uſe. One great uſe of it is this, if we doe not thus hold with God, that we are dependant upon him, and know that it is hee that wrought that worke, wee ſhould bee but in the ſtate of *Adam*. Now this is the greate advantage wee have by the Goſpell, we have not a ſtocke in our owne hands, but *are kept by the power of God to ſalvation*. Otherwiſe, if it were true that wee take Grace, and refuſe it, according to liberty of will; you muſt know, this will conſequently follow on it; if thou canſt take it out of liberty of will, thou mayeſt

Vſe 1. To let us ſee that our cõdition in Chriſt is better than in Adam.

let

let it go againe: never any man holds one, but he holds the other alſo; I ſay, thou may'ſt fall from it againe. Now, if thou mayeſt take it, and fall from it againe, thou art as *Adam* was; how miſerable then is thy condition? But by this doctrine that we are in Chriſt, that Chriſt hath made us New Creatures, that the worke hath beene begun by him, and we are now committed to his keeping, we are in another condition than we had in *Adam*.

Vſe 2. That it may appeare that God ſetteth us not about a worke, which he doth not inable us to performe.

Againe, there is this end of this doctrine: if this doctrine were not preached, thou wouldeſt goe about a work, which thou wouldeſt never be able to performe; for if thou haſt this opinion, I may doe it out of liberty of will, thou wilt goe about a worke without ſtrength, thou wilt goe about to leape over a great ditch with a ſhort ſtaffe. Now when a man will not ſeek to God, the worke lyes undone: he that will not be ſtrong by Gods ſtrength, ſhall not be ſtrong: when thou art taught, it is God that doth it, it will teach thee to go to God and Chriſt, and pray them to doe it, and ſo the worke will be done to thine hand, which before could never have beene done.

Vſe 3. To make us love Chriſt the better, ſeeing how much we are beholding to him.

Againe, if thou couldeſt take Chriſt, and come in, thou wouldeſt bee leſſe beholding to Chriſt, and ſo love thy ſelfe, and be leſſe humble. On the other ſide, when thou ſeeſt thou haſt nothing, thou wilt doe as wives, who, ſeeing they have nothing, no beauty, they love their Husbands better all the dayes of their life: Why doth Chriſt preſſe it ſo, I have loved you, and you have not loved me, I have taken you, and you have not taken me? It is a great matter when the wife ſaith, I have took you, I have choſen you, I loved you:

we

Ser. VII

we cannot argue thus with Christ, for Christs *Memento* is ever and anon, I have loved you, and not you me.

Vse 4. To make us take heed of putting off the work when Christ cals.

Last of all, this use you may make of it, learne to depend on Christ with much feare, to take heed of putting off the worke, when he cals, take heed of denying him, if the other doctrine were true, you might be bold to put off your Repentance, but take heed of that, when it is God that workes in you, when God must doe it, and hee doth when hee lists, when it is the Spirit that doth it, and it breathes when and where it lists; this may make you feare and tremble. So you may see there is an end of this doctrine: now we will make a little use of it, and so end.

Vse 1. See what the busines of *Preachers* is, and with whom you have to do when you heare the Word,

First, if it be Christs worke, if it be he that must begin it, (for it is a creature) then you see what businesse we have in hand, that are Preachers of the Gospell, our businesse is to make men other Creatures, which is a transcendent worke, it is the worke of God, and not of man: this is the errand we are sent about, and the work we are taught to do every Sabbath; and every Sermon which we preach to you, to turne Lions into Lambes, to transforme the heart of man, and to make you New Creatures. This I speake of, not for our sakes, but for yours, that you may make use of it: you must learne to know, when you heare the Word, what action you have in hand, and whom you have to doe with, that is, with the Almighty God, and not with Man; for, alas, my brethren, what are we able to do? *Ephes.* 2. 10. *You are Gods workmanship in Iesus Christ, created to good workes, that you should walke in them:* It is true, we are the instruments, but ye are *Gods* workmanship. Take the best

Ephes. 2. 10.

best Instrument wherewith we make any artificial thing, an Axe or a Chisell, or whatsoever it is, you know, if there bee not an influence from the Artificer, it will make no artificiall thing, it will strike when you use it, but it will not make any artificiall thing, if there be not an influence from the Artificer: So we are instruments, and the Word is an Instrument, but if there be not an influence from God, the worke will not be done, you will never be made New Creatures. Therefore you are Gods workmanship created to good workes; he doth it, and remember you have to do with him: You have an elegant expression of it in 2 *Cor.* 3. 2. *You are Christs Epistle administred by us, and written not with Inke, but with the Spirit of the living God:* That is, the law of *God* is written in your hearts. You know, regeneration is in many other places of Scripture, *A writing the Law of God in their hearts*; then there is a writing, and in this sense the Saints are called an *Epistle*, but they are *Christs Epistle*, we are the Pen, and he is the Writer, he handles the Pen, and what shall the Pen do, when there is Paper and no Inke? Will there be any Epistle written? Now what is that, you are Christs Epistle not written with Inke, but by the Spirit of God? We doe but apply the Pen to the Paper; but if God put not Inke into the Pen, that is, the Spirit of the living God, nothing will bee written in your hearts. Therefore, remember what you have to doe, and with whom; not with us, for we are able to doe nothing: not *Paul* or *Apollo* mighty in Scriptures, *We are the Ministers by whom you beleeve.* It is God that doth it, wee are but those by whom you beleeve: *Peter*, if that ever any man was able so to doe it, hee was, that had his tongue set on fire by the Holy

2 Cor. 3. 2.

Ministers and Ordinances, instruments.

SER. VII

Holy Ghoſt, yet he was not able to doe it, *Galath.* 2. 8. *Hee that was mighty by Peter over the circumciſion, God was mighty by Peter:* but the worke was none of his; wee are the Rammes hornes, but who throwes downe the wals of Iericho? Are we able to doe it? No, my Brethren, no more than *Peter* was able to open the Iron gates. It is true, when *Peter* came to them, they opened, and not before, but it was the Angell that did it. So when wee preach the Goſpell, there bee everlaſting doores; can wee open the Iron-gates? No more than any man can open Iron-doores. Therefore *Lydia's* heart was opened, elſe *Paul* might have preached long enough in vaine; in *Luke* the laſt Chapter, *He opened their underſtandings, that they might underſtand the Scriptures.* If he had not opened their underſtandings, as he was God, he had done them no good, when he preached to them as man: Therefore it is God that doth it.

Gal. 2. 8.

Luke 24. 45

But, you will ſay, of what uſe is this to us, that God doth it?

It is of much uſe: therefore, when you come to this place every Sabbath day to heare the Word, when you ſee you have to doe with the mighty God (we are the Pen, it is God that doth it) learne to come with reverence and feare; learne to ſay of this place, as *Iacob* did, when he ſaw God, when he ſaw the Ladder, and Angels aſcending, and deſcending. Surely this is a fearefull place, and no other than the gate of Heaven, and the Houſe of God; it may be you thought of it before: You come to heare Sermons, or Lectures, and Declamations, to have your underſtandings bettered, but you doe

Learne hence. 1. To come to heare the Word with reverence and feare.

doe not remember that it is the gate of Heaven, and the Houſe of God: you ſee not God ſtanding over us, you ſhould overlooke us, it is the gate of Heaven, that is, you ſhall never come to Heaven ordinarily, if you goe not through this gate, it is the Houſe of God: And indeed when you come hither, your eye muſt be upon him more than upon us; expect and wait what God will doe on your hearts, in ſuch a time, if you come and heare; and God hath done nothing, obſerve that, and ſay, it is becauſe God hath with-holden his hand, therefore my heart is not quickned at this Sermon; if any thing hath beene done, know, it is a ſparke kindled from Heaven, therefore cheriſh it, looke well to it, for it is a ſparke kindled from Heaven: therefore, doe as they did in the Law, ſee what *David* did on the Altar which he built on Mount *Moriah*, when the Altar was built, they layd the wood and Sacrifice, and looked to God when he would ſend fire from Heaven: So we are the wood, look to God for fire, if you can get a Spark, be ſure to maintaine it; for that was the manner of the Prieſts, when they had a little fire from Heaven, they alway gave fewell, they never let it go out againe. Look to it diligently, if you have got a ſpark from Heaven, let it not go out againe, (as it is the caſe of many thouſands to doe) there may be ſparkes, and you may heat your ſelves by them, and it may be but fire from earth: When a Sacrifice was kindled by common fire, God accepted it not, though it burnt as other fire, yet it was no ſacrifice to God. Morall reaſon and naturall wiſdome may kindle a fire, that may be very like true fire, but it is not from Heaven: Therefore come with much feare to this place, like men that have your eyes on God,

Fire from Heaven to be cheriſhed.

SER. VI.

2. To give the praise of any good you receive by the preaching of the Word, to God only.
1 Tim. 1.

God, seek him not for fashion, and know it is to no purpose, if God sent not his Spirit from Heaven.

Againe, you will say, what use is there of this, that it is God that doth it, and not man.

I say therefore, give the praise and glory of it to *God*, give it not to us, but to him, this is not a light notion, but of great moment, for it will make thee love the Lord Iesus: Saint *Paul* puts this among the greatest mercies; *He hath beene mercifull to me with faith and love:* that amazed him, that he could never be thankfull enough for it, that is, he hath wrought in me faith and love, therefore gives him the praise. It is God that doth it, we are but the instruments; we praise not the Trumpet, but the Trumpeter, we praise not the Pen-fill, but the Painter. It is God that doth the worke, give him therefore the whole praise of it; this is a matter of much use to you. For when there is a Minister of God, that hath beene an instrument of bringing you to Heaven, you will love this man, prize him, and magnifie him in your thoughts, and you do well; but remember, that you take nothing from Christ; alas! What is the Pen to him that writes the Epistle? What are we, my brethren? Give not to us what belongs unto him; nothing unto us, saith *Paul*, we have done thus and thus, but it is nothing, it is Christ that hath done all, and let him have all: as the servants of Christ, we must be wary, that we rob not our Master of mens affections, for we are but spokesmen to present you to *Christ*, therefore be exceeding wary, give your affections to the Lord, to whom they belong: If ever you receive any good by any Sermon, if you be quickned, if ever a little enlivened by the powerfull preaching of the

the Word, give glory to Christ, and say he hath done it, let him have the praise of it, love him so much the more, for of all graces, nothing is like that to worke grace in your hearts.

Againe, if you will say, what use is there of it? That it is not the Minister but God that doth it.

3. Expect not that the Minister should come with excellency of wisdome, or of words.

Then doe not expect from us, that we should come wth excellency of wisdome, or of words, that we should come with wit, and eloquence, and learning. Will this make a New Creature? No, it will not doe it; for it is God, that makes men New Creatures, and if it be so, he will do it by his owne Instruments, that is, by his owne Word: Thus *Paul* reasons, 1 *Cor.* 2. *We preach the Gospell, not with excellency of words, for then the death of Christ* would be of no effect; that is, no man will be a New Creature, and Christ would dye in vaine: therefore we preach the Gospell in the evidence of the Spirit and power, these go together; evidence of spirit & power. What then is this preaching in evidence of the Spirit? Certainly, it is never evident that the Spirit speaks, but when you know the Word speake: therefore, when any man knowes, that it is the Word we preach, there is an evidence, it is a speech of the Spirit, and when the Spirit speakes to the heart, there is power, and that was the reason that Christ did so much good. *He taught with authority, and not as the Scribes.* What is that to come with authority? As when a Constable comes in the name of the King, he shewes his evidence, he hath that which makes evident to him, with whom he hath to deale, that he comes from the King: We preach with authority, then only when we speake from God to the consciences of men; this consisteth not in excellency of

Ser. VI.

of words, but so much as there is of God, so much authority. Therefore come not with affectation of excellency of words and wisdome: if we had all the wit in the world to set the word of God in it, it is better than that in which it is set; as the Diamond is better than the Gold in which it is set. If you were to chuse a Minister, chuse not such an one, desire it not, expect it not, the foolishnesse of preaching, is wiser than men, it will do more than all the wisdome of man, though it is but foolishnesse to some, *We speake wisdome to them that are perfect*, saith *Paul*, they that be perfect, will account it wisdome, it is foolishnesse to them that are children and unable to discerne.

Againe, though it be but foolishnesse on the outside, yet there be treasures within, and God hath hid these treasures under base out-sides, that men may stumble at them, as men that hide treasure under straw, the foolishnesse of preaching saves the soules of men; therefore seeing it is God that doth it, he will use his owne Instruments, God workes by it. Can words, can all morall wit make a New Creature? No, it is God; then why doe we make a question? The more the word is discovered and brought home, the better it is; because indeed, when we preach any thing else, you do but see a Creature and you think you have to do with a Creature; for you can answer wit with wit, and learning with learning; and when you see you have to do with men, though never so excellent, yet they are men: But when Christ speakes to the conscience, now the heart is brought downe, when it seeth it hath to doe with God, that only hath to do with the consciences of men; therefore expect not the contrary, and remember that

God

God is the doer of it, it is hee that writes the Epistle, though we be the Ministers. It is therefore not without use that we preach this doctrine to you.

Obs.4. What workes you finde upon your owne hearts, in preaching of the Worde.

And to all that I have said adde this one more: Therefore if you find that there hath not bin a mighty worke of *God* wrought in your hearts at any time, when you have heard the Word, know you have heard in vaine, for the labour is lost, if there bee no more than the worke of a man. Therefore you must know there bee two Preachers at the same time, one that speakes to the heart powerfully, that makes you New Creatures, that baptizeth you with the Holy Ghost and with fire, and then there is a preaching to the eares: And there are two hearings, one is, when you can repeat, and recall the Word to memory, but there is another saving hearing, that is, when it is ingrafted? And when is it ingrafted? Even then when it maketh you New Creatures, as a graft is then grafted when it changes all the Stock. Therefore consider whether you doe so heare, or no, that it hath bred such a change in you, and know, otherwise you have heard it in vaine. For what doe wee doe when wee preach the Word? wee doe as *Gehezi* did, hee came running with *Elisha's* staffe to raise the child, but hee could not doe it, for though hee had *Elisha's* state, he had not *Elisha's* spirit: So wee come with the staffe, but not with the Spirit; therefore thou art not raised to life, for there is the staffe without the Spirit: therefore doe not thinke thou hast heard to any purpose, if the Stocke be not turned, if thou findest not the Spirit there. What doe wee, when we dresse up a Sermon never so well? It is but the rigging of the sailes, and

SER. VI.

what will all this doe without wind? Is not the Spirit the wind? What are Organs without breath? There is no musicke made: And what is all our preaching, whan the Spirit is absent? That is all in all, indeed it is the sword of the Spirit, but what is it without the Almighty hand of God? It is said of one, who hearing that *Scanderbegs* sword had done such and such strange works, would needs see it, and sent for the Sword; when he saw the sword, he said, he saw no such matter in it; Is this the Sword that hath done all this? *Scanderbeg* sent him word againe, I have sent the sword, but not the Arme that handled it. So the Word we preach to you, is but the Sword of God, God lends you the Sword many times, when he keepes the Arme to himselfe: It may bee you have not seene so great things done by it as we tell you of, That *it is the power of God to salvation*, that it is the Word of Truth that begets men againe; the reason is, because God reserves the Arme to himselfe. Therefore, when you come to heare, as you have the Sword, pray earnestly that the Arme may goe together with the Sword, that God will make it lively and mighty in operation, to cast downe your lusts, to pierce as a two-edged sword, dividing betweene the bones and the marrow, the joynts and the spirit; that is, that you may know your selves better than you did before: And all this use you may make of this, that you are Creatures, and no man can make you New Creatures: It is God must do it.

THE

THE SEVENTH SERMON VPON THE NEW CREATVRE.

2 COR. 5.17.

Therefore if any man be in Christ, let him bee a New Creature.

BVt, you will object, GOD workes in us the deed, even every deed, ſo that a man hath not Free-will after he is Regenerate. *Object.*

To this we anſwer, that ſo farre as his grace, and the ſtrength he hath, goes, ſo farr he is able to keepe the Commandements of God, by vertue of a generall concourſe: It is not denied that a man cannot move his hand, nor doe any action without the generall concourſe of God; but that God never denies, but as he gives the Creature ability, ſo he vouchſafes a generall concourſe to it. As it is true in that, ſo in all actions of grace, a man cannot doe any thing without a concourſe: But when a man hath grace, there be two things wherein a man hath need of *Anſw.* In what ſenſe he would be underſtood, when he affirmeth the will of Regenerate perſons to be free.

Ser. VII.

Two things wherein we need supervenient help.

speciall supervenient helpe from God: First, when hee is called to doe a worke, which is above the strength hee hath received; here must be more strength, there must be a new addition, for the worke goes beyond the strength: As a child may goe on plaine ground, but if you will have him goe up a paire of staires; you must lead him your helpe: So a Christian may doe actions proportionable to the grace he hath received; yet being called to somewhat above that pitch, hee must have a new helpe from God. Secondly, when a man is assaulted by a temptation, beyond the strength he hath received, here needs strength beyond his owne to hold him up: A child may stand alone, but if one thrusts him, you must hold him up or else he falls; so the Lord must put under his hand, and wee must have helpe above that wee have received, but otherwise the position is true, so farre as we are regenerate, so farre we have Free-will, which followes grace: So much life as we have, so farre wee may move and stirre our selves. And in these cases it is true, that we need more helpe from God beyond the grace we have received.

Obs. 5. The order first in Christ and then New Creatures. Hence learne.

The fifth thing to be observed is the order, first in Christ, and then a New Creature; out of which we are briefely to observe this.

1. Not to be discouraged from going to Christ for any defect, or imperfection that is in us.

Let no man looke for Sanctification, before he is justified, that is, Let no man be discouraged from coming to Christ, because he finds not in himselfe that godly sorrow for sinne, that ability to repent, that disposition of heart, which he desires to have: for a New Creature followes it; we must first be in Christ before we can be New Creatures. And this is a common fault among us, we will faine have something before we come, wee

Ser. VII.

thinke Gods pardons are not free, but we muſt bring ſomething in our hand: You know the Proclamation runnes thus, *Buy without money*, that is, come without any excellencie at all, becauſe wee are commanded to come and take the water of life freely: Therefore, doe not ſay, I have a ſinfull diſpoſition, and an hard heart, and cannot mourne for ſin as I ſhould, therefore I will ſtay till that be done; it is all one as if thou ſhould'ſt ſay, I muſt goe to the Phyſitian, but I will have my wounds well, and my diſeaſe healed firſt; and when that is done, I will goe to the Phyſitian. What is thy end of going to him, but to have thy diſeaſe healed? Doeſt thou thinke to have thy diſeaſe healed before? I ſay it is the ſame folly: The end of going to Chriſt is, that this very hardneſſe of thy heart may be taken away, that this very deadneſſe of the ſpirit may be removed, that thou mayeſt be enlivened, and quickned, and healed, that thou mayeſt hate ſinne; for he is thy Phyſitian, looke not for it before-hand, thou muſt firſt bee in Chriſt, before thou canſt be a *New Creature*.

Againe, if we muſt firſt be in Chriſt, before we can be *New Creatures*, if that be the order, if that bee the motive and the thing that carries us on, then let us be content to uſe the motive that God uſeth. The Papiſts propound other motives to good workes; they tell them, they ſhall have Heaven, and eſcape damnation for them. Is this a good reaſon to move men to good workes? But the courſe of Scripture is otherwiſe: Thou art in Chriſt, hee is thine, therefore bee a *New Creature*, conſider what he hath done for thee; therefore labour to turne to him. Againe, conſider what thou hadſt beene without him, what thou haſt by him,

Reaſ. 2. From your union with Chriſt, to perſwade you to good works.

SER. VII.

and, by that, stirre up thy selfe to doe for him, what he requires. Therefore the Apostle comming to answer that question, If grace abound, why doth not sinne abound? Why doth not a man sinne more? He doth not say, you shall have these and these motives to draw you from sinne, but hee tels them, whosoever is in Christ, is dead to sinne, and if you be dead to it, how shall you live therein? If you be in Christ, you will be *New Creatures*, there needs no other motive to make you so. And so much for this, because we will hasten to the point, we intend to handle at this time.

If any man be in Christ, let him be a New Creature.]

The last point we are to observe in this Text, is:

Doct. To be in Christ, is the ground of all Salvation.

That to bee in Christ is the ground of our salvation: That is, of all the priviledges we have, and of all the graces we have (for in those two things doth the kingdome of God consist) it is the ground of all the priviledges wee have; we have them therefore because wee bee in Christ; It is the ground of all the graces wee have, because we are in Christ, therefore we are *New Creatures*; therefore wee have the Image of God repaired in us, which is nothing but the bundle of all graces, as the old man is the bundle and heape of all corruption and sinne.

I What it is to be in Christ.

Now we will shew what it is to be in Christ, and of what moment it is; then we will make use of it: The two first are so neere conjoyned, that we will handle them together, what it is to be in Christ, and of what moment it is to bee in Christ, that is, to bee united to Christ. A man then is said to be united to him, when hee may truly say that which is in the *Canticles*, *My Beloved is mine, and I am his*: When a man can say, Christ

Cant. 6.3.

Christ is mine, and I am Christs, then we are in *Christ*, for then we are his. Now that this may be done, there must be a mutuall act of giving and receiving, that is, it is God that gives his Sonne, and Christ that gives himselfe, as the Apostle speakes, *He loved me, and gave himselfe for me*. When this is done on Gods part, and we have taken him, that makes Christ ours; So there must bee a giving and taking to unite us unto Christ; there must bee a giving, that is, the Father must give Christ: now giving is nothing else but *Quod meum est, efficere tuum nullo jure cogente*. This definition the Civil Lawyers give of it, and it is a true one: So the Lord gives Christ to us, he makes him ours, nothing compels him to it, for if it were by Law, it were not by gift but by debt: I say, he gives Christ, and freely, and to give him, is nothing else, but to make him ours. But to give him is nothing, it is not enough except we take him likewise, for giving and taking are Relatives, remove one, and the other is taken away. Though *God* give his Sonne freely, yet except we take him, that gift is no gift; therefore there must be a taking on our part, and when these two are done, when God hath given Christ, and we have taken him, then we are united to Christ; and we are in Christ, and he in us; as in marriage, the husband gives himselfe to the Wife, and she takes him; again, the Wife gives her selfe to the Husband, and hee takes her; and when this is once done, and done really, they are united together. And such a match is made betweene Christ and us, there is a mutuall giving and taking on both sides; and when this match is made, Christ is said properly to be in us, and wee in him: Yea, to goe a little further, Marriage is a

What giving is.

SER. VII.

Our union with Christ nearer the marriage.

neere union, yet but a Relative union; but there is something more in this, Christ hath taken our Nature, *He is bone of our bone, and flesh of our flesh*; And again, hee hath given us his Spirit, that the very same Spirit dwells in us, as doth in him, that we may be said to be spirit of his Spirit. This is more than is in mariage, this is a neerer union; therefore the Scripture useth a neerer expression, we are as members of the same Body, he is the Head, we the members, we have the same Spirit that he hath, we are flesh of the same flesh, and bone of the same bone, so neere an union there is betweene us. So then, there is more than a Relation, in our being in Christ, hee indeed comes in to us, as the Sun is said to come into the house. You know, the Sun is in the Heaven, but when the light comes, we say the Sun comes into the house; for there comes a reall light, which is an effect of the Sun: So the Sonne of God Iesus Christ, though he be in heaven, yet he comes into the heart, by his Spirit, as the Sun doth, by the light which revives us, and quickens us, and works a change in us. Againe, wee grow into Christ, as the branches grow into the Vine, into the Root, into the Stocke, so that wee are one in another, and we grow one in another, as the branches grow in the Vine, and the Vine groweth in the branches: Such a mutuall union there is betweene us.

1. Of what moment this union is.

And thence come all the benefits, (which is the second thing I will shew you, that is, of what moment it is;) I say, hence come al the benefits we have by him, in that we are united to him after this manner, that wee are in him, as the branches in the Vine; thence it is, that we are made *New Creatures*, that is, there is a new Sap

shed

shed in the branches, which weares out the old Sap, the old man, originall sinne which was there before, and changeth it by the ingredience of the new Sap. So doth Christ: Therefore we are said to be ingrafted into the similitude of his Death and Resurrection, that is, the old nature in us is worne out by the comming in of the new: now as CHRIST did die, but revived againe; so we put on another nature, so wee have this benefit by this union, wee are made New Creatures. Besides this, we have an hundred others, when we are in Christ we are under covert, he hath interest in all our debts, and wee have interest in all his riches, as the husband is bound to pay all the debts of the wife, when hee hath married her, she is under covert, she hath interest in all her husbands riches; so we have interest in all the wealth of Christ, and that is a very large wealth, as you have it expressed in 1 *Cor.* the last Chapter, *Paul, and Apollo,* &c. and the world is yours, it is a wealth beyond all that men can give you. *The world is yours,* no man in the world can goe so farre, Princes may reach thorow their owne Kingdomes, but the World is yours, that is, Christ who hath the command of it, causeth every thing there to serve your turne, even every creature that man cannot command; the wind and the seas obey him for your good; for you have interest in all his riches, there is nothing in the world but is yours, *Things present and things to come are ours.* If men can helpe you to things present, yet things to come are beyond their reach. If the things of this life bee theirs, yet Death is not theirs; but herein Christ likewise furnisheth you. In a word, you have interest in all his wealth, looke how farre he

can

SER. VII

can goe beyond a man, ſo farre are you advantaged by him, and have intereſt in all his riches, hee hath intereſt in all your debts, you are under covert, and nothing can hurt you, the gates of Hell, Men, Divels, Sinne, and all the Creatures in Heaven and earth are not able to hurt you, becauſe you are in him, you are as Coneyes in their Burrowes, he covers you, he keepes you ſafe. If our eyes were opened to ſee this, as the Apoſtle *Pauls* were, we ſhould magnifie it, and ſtand amazed at it, when he comes to expreſſe what we have by Chriſt, he knowes not how to expreſſe it; *In him are all the treaſures of wiſedome and knowledge*, and they are ours; he hath a Kingdome, that is ours: Hee is a Sonne, ſo are we; hee is an Heire, ſo are we, nothing can hurt us, but it hurts him. Therefore make uſe of this, when any thing is objected that is terrible and grievous, anſwer it with this, I am in *Chriſt*. When thou wanteſt any thing, know thou canſt not be denied, for thou art in Chriſt. Set all our thoughts on worke, to looke to all the things mans nature is capable of, that you deſire to make you happy, we have them all in him. *O the length, and height, and depth of his mercy!* Indeed it is ſuch a depth that we cannot ſadome, and a height we cannot reach, and a length we cannot meaſure; all this we have by Chriſt: if we had but *Pauls* ſpirit to apprehend it, and a little creviſe of light opened to us, as there was to him, that we might ſee into this unſearchable riches of *Chriſt*, we would ſtand amazed. I cannot ſtand to enlarge it any further, you ſee what it is to be united to Chriſt, and of what moment. Now we will come to make ſome uſe of it.

If it bee ſo glorious a condition to bee united to Chriſt,

Christ, it should inflame us then with a desire to be in him, with a desire to be in this condition; for, if you have the Son, you have life, 1 *Ioh.* 5.12. *He that hath the Son hath life, and all things else pertaining to life, godlinesse, and happinesse; he that hath not the Son, hath not life*, that is, hee is yet in death and condemnation; have Christ, and have all things; therefore it is an happy and glorious condition.

Vse 1. Exhortation two fold. 1. Those that have this union with *Christ* let them seeke to enlarge it more.

Therefore let those, that have it, desire to enlarge it more and more, and those that want it, let them seeke to get it.

First, I say those that have it, let them labour to inlarge it.

You will say, If a man bee in Christ, how can hee bee more? If hee be united, if he bee maried to him, how can he be more? Iustification admits of no degrees: Therefore this is a point worth your consideration, *That you may be more in Christ.*

In what sense this is to be understood

It is true, Iustification in this sense, admits of no degrees, but it is indivisible, either you are married, or not married; either you are in him, or not in him; so farre, indeed, it admits of no degrees: But now when a Spouse takes an Husband, shee hath so much wil as to resolve to make such an one her Husband, yet there may be degrees of willingnesse, shee may will it more, there may be more desire of it, there may be a greater approbation of it; so, though it be true, that every man that is justified in Christ, is within the Covenant, within the doore; yet he may goe in further, or lesse farre when hee is within: So I say you may be within the Covenant, but this taking of Christ, this being in Christ, this receiving of him, admits of degrees,

Ser. VII

grees, because, though one be married to an husband, that there is so much will, as to resolve to take him, rather than refuse him, yet this very will of taking may be stronger, as her affections to him are more, the reasons are stronger and larger that invite her to take him: So the union with Christ may be neerer yet, the knot may be yet straiter, and as that increaseth, so all the effects, and consequences of it increase: Therefore the thing we would exhort you to, is to bee more in Christ, to get you neerer to him.

Object. You will say, How shall that be done?

Answ. Consider what it was that drawed you to him, and to labour to intend all that, that when you have taken him, you may yet make the union neerer and better than it was.

How it may bee done. Five helps to doe it.

And these five things will doe it:

1 Consider your misery without him.

First, consider your misery without him, you did consider it before, which caused you to take him for your Husband, when you saw you could not live without him, but when you finde that misery to be yet more, your consolation will be stronger, you will more approve your action of taking him, you will prize him more. Therefore, if you will bee yet neerer to Christ, reflect often on your selves, on your owne condition, and see what you are without him. Consider what your sinnes are, how you should have perished, if you had not taken him; how miserable you are still, how unable to help your selves; and the more humble you are, the poorer in spirit, and the more greedily you will receive him, the more degrees will be added to the taking of the Lord Iesus. For that is one great meanes, to teach us to prize Christ

Christ, even to know our misery. The Prodigall son was taught to prize his being in his Fathers house by the extremity of want he was in, the more he felt the want of it, the more he prized it. Labour therefore to know what you are, out of Christ, to feele the want of it, to know that you cannot subsist, you cannot be without him.

2 Labour more to know the Vertues & excellencies of Christ.

Againe, secondly, labour more to know the vertues and the excellencies of your husband; for as they are more explicated and discovered to you, so you will love him more. As one that is married, the more she sees in her husband, the more she desires him, the more glad she is that the match is made, there is a greater degree of will to take her Husband. Labour to see this beauty in Christ, to see what he hath done for you; was he not crucified for you? *He loved me,* saith *Paul, and gave himselfe for me, he died for me.* Consider all that he hath done, consider the great dowry, the riches he brings with him, all the benefits and priviledges hee brings with him, and you have by him, looke well upon him, consider the number of them, and the waight of them; thinke of all the advantages you get by him, the more you see this, the more those vertues and excellencies of Christ are explicated, and unfolded, and made manifest unto you, the more you will love him, and the nearer is the union betweene you.

3 Bee perswaded of his love to you.

Thirdly, be perswaded of his love to you, the more you are perswaded of your husbands love, the nearer your hearts grow to him. Thinke what it was that made *Paul* love the Lord Iesus so much, it was the strength of his faith, he knew the Lord loved him, and that Christ had received him. If we could but once

SER. VII

get into *Pauls* condition, that we could see the unsearchable riches of Christ, the beauties of our husband, the advantages we have by him, if we had *Pauls* faith to beleeve his love, we should be able to doe as he did, to reckon all as drosse and dung, we should prize nothing but Christ, and we should draw nearer to him: Therefore, labour to strengthen your faith. So did *Moses*, it was the strength of his faith that made him cleave so fast to God, as he did.

4 Get experience of him.

Fourthly, get experience of him; for it was *Pauls* experience that united him nearer to Christ, the experience that he had of Christ in the mortification of his lusts, in all the courses of his ministry, in all the distresses and troubles that he passed thorow, he still had experience of him, and the more experience you have of the Lord Iesus, the nearer you come to converse with him, and the more you wil love him, and joyne to him: Strangenesse disjoynes affections, wee say there is strangenesse when men salute not, when there is not a neare conversing: Strangenesse doth disjoyne the heart. Againe, neareneſſe of conversing and walking with him from day to day, drawes us nearer to him, and intends the will of desiring him to be our Husband.

5 Pray that the Holy Ghost may draw thee to Christ.

Last of all, there is a certaine impression made in the spirit of man by the Holy Ghost, which causeth him to draw neare to Christ, that makes him prize him more. As there is in the Iron a certaine naturall quality to follow the Loadstone; so there is in the Saints towards Christ: And if we seeke a reason why *Paul* and the rest of the Saints that excelled so, were able to prize Christ above all things, and to count all things

losse

losse in respect of him, the true reason is, it was the impression made upon their spirits by the Holy Ghost; there is a certaine attractive vertue put into them, enabling them to prize *Christ* above all; and to draw neare to him; therefore you must know, it is the gift of the Holy Ghost to inable us to prize him. Therefore to all the rest adde that, seeke to the LORD that hee would worke it in your hearts, that you may learne to magnifie him. Thus you must seeke to encrease the union, to adde degrees to the will, by which you are content and resolve to match with CHRIST, and to bee made one with him: And this is the thing that you are to bee exhorted to, not onely to know this, but to exercise it: when *Paul* had once tasted the sweetnesse in Christ, he could relish nothing else, hee counts all other things as drosse: So should we, if we had once experience of it.

Therefore we should learne to renue this union from day to day, and, as I said before, *We should eat his flesh, and drinke his bloud every day*: that is, every time we renue the covenant with God, we renue the match, as it were, betweene us, we eat Christs flesh, and drink his bloud, *He is that bread that came downe from heaven; they ate Mannah in the wildernesse and died, but hee that feedeth on mee, shall have life everlasting*: Therefore eate my flesh and drinke my bloud, that is, take mee, come to me, for eating of his flesh is nothing but to come to him, to take him, to receive him: Now, saith he, the very act of taking me is your duty, as you renue that every day, so you take me a new, as it were, and so there will come new strength to you, as from bread or *Manna*, when you eat it, or from flesh and wine, when you

Eating Christs flesh, what

Ser. VII

you eat and drinke it, so doth there from me, when you renue your eating of my flesh, and drinking of my bloud, that is, when you renue your act of taking and receiving me. There comes new strength to you, that is, you shall have new comforts and consolations, you shall be incouraged the more, herein you draw nearer to me than before: For, as your union with Christ at the first, doth make a way for the Spirit, and causeth it to be shed in your hearts, so the more this union is encreased, the more you are filled with the *Holy Ghost*: So you get new strength from day to day, as this union is more confirmed: It is like a new eating and drinking, your Peace is more abundant, and your strength is more enlarged, you are more full of joy in the Holy Ghost; every grace is more encreased and strengthned in you, therefore exercise this union, eat his flesh, and drinke his bloud every day.

Object. But, you will say, what needs that, when we have once done, is it not enough?

Answ. Necessitie of feeding on Christ daily. No, it is not enough; for there growes a distance betweene Christ and you from day to day, a little neglect, that very omission of duties, yea, though it were no sinfull omission may cause it. As the body is subject to waste, and needs eating and drinking that it may be repaired; So doth the soule and inner man, there is a continuall wasting of strength, and you must eat his flesh and drink his bloud every day to repaire it, that is, you must renue the union, that grace may be strengthened and renued in your hearts, that those spirits may be repaired, that you spend every day, that your very strength may bee renued; you shall find this true by experience, the more you doe this, more neare

you

you get to *Christ*, the more you renue that match and make a new marriage with him, you shall finde new strength comming to you, you shall finde your hearts draw nearer to him, and further from sin, you shall find your selves made more spirituall, more heavenly minded, you shall find your selves more strengthned, you will be ashamed to sinne, when you stand in such neare termes with him, there will be a secret influence of the Spirit in your hearts.

Therefore exercise this union, and, as you must exercise it from day to day, so know the comfort of it, and improve and husband it well. If I have Christ for my Husband, shall he be my Husband in vaine? Shall I have him, and not make use of him? No, you must learne to make use of him, learne to use him, as he is a Prophet, a Priest, and a King: If you would bee more enlightned, goe to him as a Prophet, beseech him to enlighten thee, to give thee wisdome, to give thee the Spirit of Revelation, and he cannot deny thee. If thou hast committed a sinne, use him as a Mediator, as a Priest; for he is thy Husband, thou hast him for that purpose, forget not that Christ is a Mediatour: We fall into sin from day to day; but, if we knew really what it is to have Christ an Intercessour, to have him our Priest, to make an attonement for our sinnes every day, we should learne to prize him more, wee should be full of comfort, wee should doe in another manner than we doe: If there be any strong lust which thou canst not subdue, know that it must be done by him, as a King, he must bring it into subjection, hee must circumcise thy heart: Therefore know what is in Christ, for all that is in him is thine, and he is full

To improve Christs offices.

SER. VII

of treasure: When thou hast the field, what shouldest thou doe but digge the treasure, to know what is there; when thou knowest thou hast such a treasure in him, that hee is full of all grace; Wilt thou goe poore, and miserable, and naked, and in ragges? having such a full wardrobe there, why dost not thou goe and sute thy selfe from top to toe? Why dost not thou get grace of all sorts to adorne and beautifie thy selfe with. all? For all treasures are in him. Why doest thou goe starved, hungry and thirsty; drooping all the day? If thou hast him, hee hath fatlings, and fined wines, he bids thee to a Feast, that is, there is abundance of comfort in him, there bee Priviledges there, if you consider of them, if you will feed on them as a man doth on meat, you shall be comforted with them, as a man refreshed with Wine. Consider what is in Christ, and make use of it, and know there is not only plenty in him, but bounty too; in him is al fulnes, and why is it in him? not for his sake, but for ours, he hath filled himselfe for us, and he is not only full, but bountifull, hee hath an even hand to dispence that goodnesse; therfore make use of it.

3 Those that want this Vnion, let them seek to get it.

Now the second part of this exhortation, I told you, belongs to them that yet are not in him, that they would be content to take the Lord Iesus for their Husband; for, if the being in him be the ground of all salvation, it is motive enough to bring you in: Now you must know that the Lord offers him to you, he is exposed to you, if you will but take him.

In what this taking consists. In two Acts.

You will say, in what consists this taking?

It consists in these two Acts; one is a perswasion, that the LORD is willing to come to thee to be thy Husband,

Husband, to be thine: The ſecond is a reſolution, on thy part, to bee his, if thou canſt be content to give thy ſelſe up to him, to ſerve him, to love him, to live no more to thy ſelfe, but to him altogether. Now, when we exhort men to come in to Chriſt, it may be, for the firſt Act, you will be content to be perſwaded of it, that he is willing to take you; though there bee a difficulty in that, yet, it may be, you will goe ſo far; but when you come to the ſecond, to reſolve to give up your ſelves to him, to be his for ever, and to ſerve him him in newneſſe of life: here every man is at a ſtand, here men deale with God, as they, that were invited to the Marriage, they made light of it, and went their way one to his Farme, another to his Oxen, *&c.* So is it here with us, for the moſt part, they make light when wee offer Chriſt, they goe about their buſineſſe, one about this vanity, another about that, they will not come in, and take him; and what ſhall we ſay to perſwade men, to come in to Chriſt? Indeed it is a dangerous thing to refuſe to come in. You are the men that are invited, and we are meſſengers ſent to invite you; every man muſt apply this to himſelfe, he muſt thinke, I am the man invited; therefore I muſt conſider what anſwer to give; for you ſhall finde of them that were invited and did not come, not a man of them ſhall taſt of the Supper, not a man of them that was invited muſt come. There were many thouſands that were never bidden, yea, many hundreds that live in the Church were never bidden to the Feaſt; that is, CHRIST was never clearely offered to them; but when *Chriſt* is propounded to you, (as you know he hath oft bin) this is the very bidding of you to the Supper. Take you

Ser. VII.

heed of refuſing; It may bee, many others there are that were never bidden, but when you have bin bidden, take heed, not a man of them that have bin bidden and refuſed, ſhall taſte of the Supper. Now you know, we are bid while wee are in this life, this is the time of grace, but yet when a man refuſeth this bidding at this time, or any other time, take heed leſt he bid you no more, he ſent no more to them that refuſed; *Let them alone, and they ſhall be ſlaine before me:* But howſoever, our buſineſſe is to compell you to come in, that is, by ſtrong arguments, by reaſoning with you, by perſwading you, effectually to come in.

Motives

Therefore, conſider theſe Motives.

Mot. 1. You ſhall finde reſt.

Firſt, you ſhall finde reſt to your ſoules, *Come unto me all yee that are weary and heavy laden, and you ſhall find reſt, Matth.* 11. 28, 29. Reſt is that which every man would have: For ſinne is a wearineſſe to the Soule, it wearies you with the guilt of it, with the taint and corruption of it, *You ſhall finde reſt unto your ſoules*, that is, if you were in me once, you ſhould have your ſins forgiven you. Which *David* magnified in *Pſalm.* 32. 1. *Bleſſed is he whoſe ſinne is covered.*

Object.

But you will ſay, this is a ſmall mercy, you ſhall have your ſins forgiven, will this move men to come in? who cares for forgiveneſſe of ſins; if we ſhould come and make offer to men, that they ſhould bee free from croſſes and troubles, that they ſhall have preſent benefit, and honours, and riches, that were a motive indeed to bring men to Chriſt?

Anſw. Forgiveneſſe of ſin makes a man bleſſed foure wayes.

Thou foole, if thy ſins be forgiven thee, ſhall not all miſery be taken away? Is not ſin the firſt linke of the chaine? The firſt wheele that drawes on all thy miſe-

ries;

SER. VII

ries; if thy ſins be forgiven, all thy miſeries ſhall bee ſcattered, all thoſe clouds ſhall be diſperſed: Therfore the Scripture compares ſin to a Cloud: What hinders good things from thee but ſin? When a mans ſins be forgiven him, he ſhall have them in abundance; *Be of good comfort*, ſaith he, *Thy ſins be forgiven thee:* Till then, a mans heart is never filled with comfort; but, as I ſaid, it is clouded with many diſcomforts, ſorrowes and perplexities; therefore they are compared to clouds, becauſe they ſhall be diſperſed as clouds: when thy ſins are forgiven thee, all thy life after is as a Shunſhine day, when all the clouds are ſcattered: Therfore, *Be of good comfort.*

1. In taking away that which is the cauſe of al miſeries.

Againe, thou haſt boldneſſe by it; *The Innocent is bold as a Lion:* thou art bold with God, *For thou commeſt with boldneſſe unto the Throne of Grace:* and thou haſt boldneſſe, when thou haſt to doe with men, when trouble and perſecution comes, then art thou as bold as a Lion, when thy ſins are forgiven thee.

2. In giving boldneſſe.

Againe, when thou commeſt to beare any affliction, it is nothing when ſinne is forgiven; for ſinne is the ſting of affliction, and what is the Serpent when the ſting is gone? Affliction is nothing; death is nothing; you ſee what they were to *Saint Paul*, impriſonment and death were nothing to him, becauſe the ſting was taken away. In a word, thou art a bleſſed man, if thy ſins bee once taken away: *David* ſaith, *Bleſſed is he whoſe ſinnes are forgiven.* When *David* looked round about, and conſidered who was bleſſed, he pitched on this, *Bleſſed is the man whoſe ſinne is forgiven.* If ſome other had looked about him, hee would have ſaid, Bleſſed is a rich man, a man in honour

3. In taking the ſting out of affliction.

Ser. VII.

and dignity, and credit, and that hath health, he is a blessed man.

No, saith *David*, but he is a blessed man *whose sins are forgiven, whose iniquities are covered*, because such a man God sets himselfe to make blessed; for blessednesse is the heape of all good things. Now, who can give that but God, who hath the command of all things? Can any but he cause all things work together for thy good? And if any thing be wanting, thou art not blessed.

4. In making God ours.

Again when thy sins be forgiven thee, God is made thine hee is reconciled to thee, for thy sinne is taken away; and when God is thine, thou art a blessed man; for he brings all good things, and he is the Buckler that keepes off all evill, he is a Master of the Creatures. Now, you know, the Master is he, who can rate the dogge when he fals on a Guest or a stranger, and it is only the Master that can doe it. It is he that can rate any evill and suppresse it; thou hast him, therefore thou art a blessed man, and thou hast him by having thy sins forgiven thee; that is the great promise, that he should save his People from their sins, he needs say no more; when he saith, *He shall save his people from their sins*; for then he saves them from all trouble and misery in the world. Therefore this may be a great motive, it was Christs owne motive, when he would invite men to come to him, he saith, *Come unto me all yee that are weary and heavy laden, and I will ease you*: That is, thy sins, that are as an heavy burthen, shall be taken off of thee.

Mat. 1. 21.

Object. But, you will say, I feele no burthen of it?

Answ. No, but thou shalt find it a burthen, when God shall set every man to beare his burthen, when God shall charge

charge it on thy conſcience, and it is thy wiſdome to have it taken off, though thou finde it not a burthen. I ſay, guilt is a great burthen, which will binde thee over to damnation. It is a great burthen when conſcience is awaked.

Sinne is a burthen in two eſpects. 1. As it brings a man under guilt. 2. As it is a ſickneſſe or diſeaſe of the ſoule.

Againe, Corruption is a great burthen, for it wearies a man. Sickneſſe is a wearineſſe to the body; and Sin is the ſame to the Soule, that ſickneſſe is to the body. A ſicke man is weary of every thing, weary of his bed, of his Chamber, of his dyet, he is weary of ſitting, of ſtanding, for he is ſicke. So it is with every man that hath not his ſins forgiven him, he is weary not only of the guilt, but he is weary of every thing. Put him in the beſt condition, he findes no reſt, and in that he is weary of every thing. That which they ſay of Folly, it may be more truly ſaid of every wicked man, that every condition is miſerable to him, he is weary of every thing, he hath no reſt.

Further, when thou art in Chriſt, he will give reſt to thy ſoule, that is, hee will take away the power, as well as the guilt of ſin, he will heale thy ſickneſſe, and then the worſt condition will be pleaſant, to thee, thou wilt finde reſt in a Priſon, thou wilt finde reſt in ſickneſſe, thou wilt find reſt in death, every condition, yea, the worſt, will be ſweet unto thee; before, in the beſt thou foundeſt none, for there was a reſtleſneſſe within, but when thy ſins be forgiven thee, thou ſhalt finde reſt to thy ſoule.

THE EIGHTH SERMON VPON THE NEW CREATVRE.

2 Cor. 5. 17.

Therefore if any man be in Christ, let him bee a New Creature.

Mot. 2. If you bee united with him, you shal be free from all evill, & enjoy all good.



God hath planted in every man selfe-love, every man seekes his owne happinesse.

Two things every man would have, they would bee freed from all evill, and enjoy all good things; if they could finde these in Christ, men would be perswaded to come in. Now we can assure you that both these you shall find in Christ, you shall by him be freed from all evill, and be compassed about with mercy on every side: First, I say you shall be freed from all evill, for what Christ saith to all his Disciples, *Luke* 10. *You shall tread on Serpents and Scorpions*, and all the power of the

Luk. 10. 19.

Enemy,

SERM. VIII.

Enemy, and nothing ſhall hurt you, may be applied to all the Saints, though there be many hurtfull things in the world, yet nothing ſhall hurt them. It is true indeed, they may have to doe with Serpents and Scorpions, that is, evill things may fall upon them, as well as upon others; you ſee the ſame condition fals to all, yet it ſhall not hurt them; according to that in *Luk.* 1.74. *That we being delivered from our enemies, is that, we may ſerve him without feare:* Marke that, you ſhall be delivered from all your enemies, if you will come in, that is, there ſhall not an enemy in the world be able to doe you hurt, and you ſhall live without feare, that is, the great advantage you ſhall have, as if he ſhould ſay, other men feare a thouſand things, they feare death, they feare ſickneſſe, they feare loſſe of friends and good name; but when a man is once in Chriſt, he ſhall be delivered from all his enemies, he ſhall ſerve the Lord without feare, becauſe nothing is able to hurt him; for what could hurt him? Either it muſt be the Devill or men, or ſome other Creature, but none of theſe can hurt him. Is not God the Governour of the houſe; Is he not the Maſter, Is not he able to rate the Maſtives from flying in the face of any of his friends that come to him, yea, hee is able to doe it, and none but the Maſter of the houſe is able to doe it: None can keepe the Creatures from hurting of you, but he that hath the command of all the Creatures, therefore if you will come in, nothing ſhall hurt you, he is a *Buckler and a ſhield to compaſſe you round about:* Hee will bee your ſtrong fortreſſe, into which no Creature ſhall be able to ſhoot an arrow.

Luk 1.74.

GODS children freed from feare.

But beſides this you ſhall have all things elſe that you

SERM. VIII.

you can desire, *The Lord himselfe shall be your habitation, from generation to generation, Psal.90.1.* That is, you shall dwell in the Lord, and you shall not dwell in him for a fit, as we doe in our houses of clay, but for ever, and looke what an house doth, that doth he, he will keepe you safe, and defend you from evill, he is an house that it shall not raine thorow, and such an house he is, as will goe with you whithersoever you goe, he is our habitation from generation to generation; yea, such an house as will not onely defend you, but refresh you with all manner of comforts, for houses are made for delight, as well as for defence. Whatsoever you want, he will helpe you to; If you be sicke, he is able to heale you; if you be weake, he is able to strengthen you; if hungry, to satisfie you; whatsoever condition you are in, he is able to furnish you; if you need any service from any Creature in heaven or earth, he will give command to al the Creatures to wait on you: In a word, every man that comes to Christ shall be like a Spouse, whom an husband hath placed in an house well stored with abundance of all things that her heart can wish, and all this you shall have if you will come in.

Psal.90.1.

What kind of house God is.

But because Generalls move not so much, we will come a little to Particulars, and will insist upon these two, as the onely things that can move us to come in.

In particular, consider.

First, the miseries, hurts, and inconveniences you are exposed to, out of him.

1. Mans misery out of Christ.

And secondly, the happinesse you shall have by being ingrafted in him, and maried to him. If you were to perswade a woman to marry such a man, you know these are the two Arguments which must winne her.

2. Mans happinesse by being in Christ.

It

SERM. VIII.

If you marry not you will be undone, you know you are in debt, and the debts bee debts which you are not able to pay; and, if you cannot pay them, you are ſure to be caſt into Priſon, and to lye in that Priſon till you have paid the utmoſt farthing, this is your condition if you will refuſe. Againe, on the other ſide if you will take him, you ſhall have a Husband that ſhall make you rich, that will pay all your debts for you, and make you honourable, you ſhall want nothing. If you will take an Husband whom you may love, take Chriſt, for whatſoever is amiable is in him. Theſe two ſerious conſiderations will make her come in, and bee willing to marry and to take him for her Husband. And ſo it is with us, if we conſider what we are out of Chriſt, and what we ſhall have by him, it will move us to take him. You know, it moved the Prodigall ſon, hee ſaw that if he lived out from his Fathers houſe, he muſt needs periſh, he could not get huskes to live by. Again, if he would goe home, there was bread enough, his fathers ſervants living there in plenty, and theſe two moved him to reſolve to come home.

You will ſay, what are thoſe evils in particulars that we muſt needs fall into, if we come not in to Chriſt, and what good ſhall we get by him? *Object.*

To this end, I will name ſuch arguments as are uſed in Scripture for this purpoſe, for you know that the buſineſſe of Chriſt himſelfe, and his Apoſtles was only to bring men unto him, and therefore we will open ſuch arguments as we finde there, as briefly as we can. *Anſw.*

And firſt, you have this for one maine motive to bring men in, *Mark.* 16.16. *If you will beleeve and be baptized, you ſhall be ſaved, if you will not beleeve, you ſhall be*

If you beleeve, you ſhall be ſaved: if not, you ſhal be damned. *Mar.* 16.16

SERM. VIII.

be damned: Goe, saith Christ, *into all the world, preach the Gospell to every Creature.* What shall we say when thou hast given us commission? saith he, no more but this, Goe to all the world, Tell them if they will come in and united to me, if they will take me for their husband and Lord, they shall be saved, use that for a motive on the one side, and on the other side tell them, if they will not come in, they shall be damned: And this you shall find was practised, *Matth.* 3. *Iohn* tels them,

Mat. 3. 2. *If you will come in and repent, you shall have the Kingdome:* That is, if you will leave your sinnes, if you will be married to the Lord, if you will be divorced from all other husbands, and turne from all your evill wayes, you shall have a kingdome, that is you shall be saved; but if you will not, what then? *The Axe is laid to the root of the tree,* and you shall be cut downe. So, we see, when the Apostle *Paul* came to doe this businesse with *Felix,* to have brought him to Christ, if he could, what course takes he? he tels him of his miseries out of Christ, *Reasoning of Temperance, Righteousnesse, and judgement to come;* he told him what sobriety, and Righteousnesse, and Temperance was, in another manner than ever any Moralliſt had done: Now the Endictment being not enough without the Sentence, he addes the judgement to come. And it is, as if he had said; Thou seest how short thou art of that Temperance and Righteousnesse, that even naturall conscience requires of every man, and thou must know, there is a judgement to come, though thou perhaps feelest it not for the present, yet there is a damnation and wrath reserved for thee; thereby shewing the misery hee was in, if he came not home to Christ; and

that

SERM. VIII.

that is partly ſet downe, and is probable, the other was not omitted, though it be not expreſſed there. And ſo *Peter* dealt with them, *Acts* 2. He ſhewed them their miſery; and ſo the Lord dealt with the Gaoler, He teacheth to ſee what caſe he was in, and upon the ſight of that to enquire after ſalvation. As indeed the thing that brings men unto Chriſt, is to make them ſenſible of ſalvation or damnation, and when the Gaoler came to this, to thinke of ſalvation, *Sirs what ſhall I doe to be ſaved?* That was it that made him willing to doe any thing, whatſoever *Paul* appointed him to doe; for now he had a ſenſe of the wrath of God, a ſenſe of thoſe terrors, he began to ſee the Almighty Power of God, he began to have his heart ſmitten with the apprehenſion of Iudgement, and when he was ſmitten with that he began to enquire after ſalvation, and his heart thus prepared with theſe two motives, the feare of ſalvation and damnation, he was fit to come in, then ſaith the Apoſtle, *Believe and thou ſhalt be ſaved:* So I ſay, that is one motive, if you will not come in, you ſhall be damned, if you will, you ſhall be ſaved.

But now we have another buſineſſe to make men regard theſe. One would thinke that men ſhould not need much perſwaſion to tell them of damnation, that great evill, and of ſalvation, to be a thing that much concernes them, but there is that deadneſſe in the heart of man, that it regards neither. Therefore, let me ſay a word or two, to ſhew that theſe two be matters of great moment: Firſt, this Salvation and Damnation chiefly concernes you all, other things are but trifles in comparriſon th reof, becauſe Salvation and Damnation belong to the Soule. It is the ſoule that is to be ſaved, or

Salvation and Damnation, are matters of greate moment. 1. They belong to the ſoule.

to

SERM. VIII.

to be damned. Now the ſoule of man is a mans owne ſelfe; other things are but the out-ſide, as it were, and that is the reaſon that Chriſt ſaith, *What matters it, if you winne the whole world, and loſe your owne ſoule?* As if he ſhould have ſaid, Thy ſoule is thy ſelfe; therefore to win other things and to loſe that, it is great folly; what is it to ſave the ſhip and loſe the fraught? To ſave the ſhooe, and loſe the foot, to ſave the cloaths, and to have the body deſtroied? So, what is it to thee, to have thy body, thy eſtate, and name, and all outward conveniences right, and ſuch as thou wouldeſt have them to be, and thy Soule that dwells within, thy Soule which is thy ſelfe, for thoſe doe but cloath the Soule and wait it, when this is loſt, what are all theſe? Therefore, if there be any wiſdome in the world, it is wiſdome certainely to regard that, and if there be any folly in the world, it is to neglect that, becauſe that is all in all to a man. If newes come to a man, your friends are loſt, your goods are loſt, you are wronged in your name; Suppoſe he had as many meſſengers of ill tidings, as *Iob* had, yet when a man conſiders ſeriouſly, this is but a rending of the cloaths, but the tearing of the ſheath, but the breaking downe of the houſe, as it were, but the man is whole and ſafe, as long as the ſoule is ſafe, as long as ſalvation is ſure; as long as a man is free from damnation, it is nothing: Therefore, to a wiſe man, that will conſider things ſeriouſly, there is no motive to this, if you will not come in to Chriſt, you ſhall be damned, if you will, you ſhall be ſaved.

The ſoule to be regarded eſpecially.

But let me add this more, Salvation and Damnation continues for ever: Take all other things, even the beſt, and worſt things in the world, they are ſoone blowne

2. They continue for ever.

blowne over, and, as you know, of no continuance; but Salvation is a thing that abides for ever. And this is a thing you regard much in ſmaller matters; take any good thing, if it will laſt but a day or two, you regard it not, but as things are of more durance, ſo you ſet a greater price on them. Why will you not minde this then? If you come in to Chriſt, you ſhall be ſaved, you ſhall have eternall life. But, now comes in the other, If you will not, you ſhall be damned, and that remaines for ever: *Remember*, ſaith the Wiſe-man, *the daies of darkneſſe, for they are many*, that is, infinite; and this ſhould worke on a man; that damnation ſhall bee perpetuall. Take a man now, when he is fallen into any miſery, and ſee what it is that comforts him, you ſhall finde nothing comforts a man in miſery but hope; for, if there be no hope (as we ſay) the heart would breake: But, now come to this, of damnation there will bee no end, there is no hope there; when a man is in miſery, he lookes about him, and begins to thinke, Is there any evaſion? If he find there is none, he begins then to thinke, yea but is there any comfort to mingle with it? No: But what kind of miſery is it? It may be by one miſery I ſhall be free from another, this doth moderate it, but if all kind of miſeries come, that a man hath no way in the world to evade them, not any thing to mitigate them; this is that, that ſwallowes up the Soule, and this over-whelmes it with griefe; and this is the condition of a man ſubject to damnation. Now, I ſay this briefe argument we are to uſe; If you will not come in, you ſhall be damned, if you will come in, you ſhall be ſaved. Well, perhaps all this will not worke upon you, then we have this to ſay to you, Our commiſſion

extends

SERM. VIII.

extends no further; if this will not move you, you are not to be wrought on by us, but we must leave you to your selves, and to your owne wayes, to goe on and perish, and receive your Portion with those that are hardned through unbeliefe, whose end is damnation, and your bloud shall be upon your owne heads, for that is all our Commission to propound these two to you. It must be Gods worke to make your hearts sensible of these things, wee can but propound objects: And so much for the first, *He that comes in shall be saved, he that doth not shall be damned.*

Your thirst shal be satisfied & healed. *Iob.4.10.*

The third Motive, I take from *Iohn* 4.10. when the Lord had that converse with the woman of *Samaria*, what saith he to cause her to come in? *Woman, if thou hadst asked of me, I would have given thee the water of life: He that drinkes of this water shall thirst againe, but he that drinkes of the water that I shall give him, shall t[illegible] no more, but it shall be in him a Well springing up to everlasting life:* So, that is the Argument, if you will come in to Christ, you shall thirst no more, but you shall have your thirst satisfied, and you shall have water given you, which will be water of life.

Quest. What is that?

Answ. That is, If you will come in to Christ, two things you shall have by it: First, your thirst that you had before, that disease of thirst, that every man living is subject to, untill he be in Christ, that shall be healed; that is, every man hath many things he thirsts after; as take every naturall man, he thirsts after credite, and wealth, and honour, and life, and after a thousand things, which the nature of man is sensible of: Well, saith Christ, this thirst shall be healed in you, if you come in to me.

How

SERM. VIII.

How ſhall it bee healed?

Quest.

By breeding in you a right thirſt by bringing the ſoule into health, as it were; It is, as if he had ſaid, I will reveale things to you, which you ſhall prize above all theſe, when you ſhall ſee their precioufneſſe, and the need you ſtand in of them: for theſe two things make thirſt, then the other, Chriſt heales it in you: As, take every man that is regenerate, to whom God hath revealed better things, *Even ſuch as the eye hath not ſeene, nor the eare heard, neither hath entred into the heart of any naturall man.* I ſay, the heart ſets ſo by theſe things, it ſo magnifies them, that they take up his heart altogether, that he no more thirſts after other things, but his deſires grow remiſſe in them, though they were all taken away, he could be content, he hath better things, there is a true thirſt come in, which hath cured the falſe thirſt, as the true Serpent devoured the falſe.

Answ.

But, you will ſay, wee finde not this experience, doe not regenerate men thirſt after theſe things as well as others?

Object.

I cannot deny it, they thirſt after them too much, but yet this thirſt is healed, for now they doe not thirſt after them, as things wherein their happineſſe conſiſts, their hearts are in a good meaſure taken off them, they looke on them with a right eye, and ſo their thirſt is ſaid to bee healed, not becauſe the worke is perfect, but becauſe it is the way to bee healed, and will bee perfected. And ſo we muſt ſupply al the reſt. Luſts are ſaid to be mortified, not becauſe they are fully dead, but becauſe they are in the way of death, and will dye perfectly; therefore we apply the name of mortification to them: So it is in other things, we ſay water

Answ. Diſeaſed thirſt healed in the Saints.

SERM. VIII.

is hot, though it have but a little heat, and a thing is white, though it doe but begin to be white; and so we say a thing is healed, though it be but begun, and be not perfectly healed: Even so in this case every man that comes to Christ, his thirst is healed, he thirsts no more, because his soule is put into health: As if you should say to a dropsie man (for when his thirst is healed, his disease is cured) you shall have the thirst of an healthfull man, but this diseased thirst you shall have no more. So, if you will come in to Christ, this may invite you, you shall thirst no more, you shall be put into that happy condition, that your strong lusts that were your thirst before, shall be healed in you.

And besides, another thing is, you shall not die; It is water of life that Christ gives, as if he had said, you may drink this Well-water and thirst again, and drink againe, and thirst againe, and then you die; this water will not give life; therefore he addes that word, *Water of life*; *This water that I give you, shall make you live for ever, it shall give you eternall life. I am the living bread that came downe from heaven, he that eats of me shall not hunger, and he that beleeves in me shall not thirst, but shall live for ever.* But this I prest in the other, and therefore I will not stand longer on it.

Iob. 6. 15.

Mot. 4. If you bee united with *Christ*, all things shall work together for your good if not, for your hurt.

We will name a fourth Motive, that you find ordinarily in Scriptures. If you come not in to Christ, all things shall worke together for your hurt, and if you take him, *All shall worke together for your good*: I say, if you doe not, all things shall worke together for your hurt. This is the misery of every man out of Christ, let him be in what condition he will, every thing owes him an ill turne, and will doe it one time or other:

Prosperity

SERM. VIII.

Proſperity is bad for him, that ſlayes him, and his afflictions come for hurt to him, they are like the lopping of a tree out of ſeaſon, which tends to the deſtruction of the tree; but it is quite otherwiſe with the godly, they have afflictions, but they are in ſeaſon, which makes the Tree grow better. Take the beſt things in the world, the very Word that is preached, the enlightnings and good motions they have from the Spirit, they all tend to the hurt of the wicked, for they encreaſe their condemnation, every thing workes together for their hurt, whatſoever they enjoy: On the other ſide, if you will come in, all things ſhall work together for your good, that is, they ſhall joyne together for your advantage, one thing ſhall be ready to help another, and nothing ſhall befall you, but it ſhall work for your good, becauſe when all is ſummed up, as whatſoever befals the wicked, puts them further from GOD: Againe, whatſoever befals a good man, it drives them nearer to *God*, and that is a ſure rule nothing doth good, but that which drawes us nearer to the fountaine of all good; and nothing doth hurt but that which drives us from God. Now, whatſoever befals a good man, it drawes him nearer to God: Sinne, which of all other ſeemeth to doe him moſt hurt, yet it drives him nearer to God, becauſe it makes him to empty himſelfe, of himſelfe more, it makes him ſee his owne miſery more, and to prize *Ieſus Chriſt* more, though they be in themſelves poiſon, yet God turnes them into medicines, every thing workes for his good, that is the meaning of that, *All things are yours, Paul and Cephas*, that is, every thing in the world (doe but ſerve God) life and death are for your advantage, that is, whatſoever is in life,

Sin drives the Saints nearer to God.

1 *Cor.* 3. 18

SERM. VIII.

life and all that belongs to it, is for your advantage, that you may grow rich in good workes, the longer you live, the better: Againe, when death comes, with all the harbingers of it, it is for your good; Sicknesses, which are degrees hereof, they being but the staires by which wee descend downe to the chambers of death, death and all the precedents of death, even all these petty deaths are for your advantage, yea, whatsoever is in the world is for your good; *Things present and things to come, are yours:* Even as in the field, we say, every thing is for the Wheat, the stalke, the eare, the chaffe, the sowing, the plowing, the threshing, the winnowing, the barne and granary, every thing is for the wheat: So the wheat that growes in this great field of the world, are onely the Saints, and every thing in the World is for their advantage, Summer and Winter, Frost, and Snow, wet and dry, that is, weale and woe, good and evill, affliction and prosperity, all is for the advantage of the Saints, their winnowing and temptation, all their threshings work together for their good. And this you shall have by Christ; if you will come in to him, every thing shall owe you a good turne, you shall looke on nothing, but it is for you; All men, yea the best of them, *Paul and Apollo, and Cephas*, are for your service, whatsoever gifts they have, they are all given for your use. Let this move you to come in; if you will not, how ever you may live in this world, and enjoy some sweetnesse with them, that have their portion in this life, yet they shall doe you hurt, and in the latter end so you shall find it.

THE

THE NINTH SERMON VPON THE NEW CREATVRE.

2 Cor. 5. 17.

Therefore if any man be in Christ, let him bee a New Creature.

THere is one motive that remaines, and that is this, which you shall finde, *Revel. 3. 17. For thou sayest, I am rich and encreased in in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poore, and blinde, and naked.* Because we are moved much with sensible things, it pleaseth the Holy Ghost to expresse our spirituall misery, by that misery, which we are sensible of, which is outward; If you be out of Christ, you are poore, and naked, and miserable; If you come in to him, you shall have the contrary; wee will pitch therefore upon these three particulars:

Mot. 5. If you bee out of *Christ*, you are poore, and naked and miserable.

First, if you be out of Christ, you are poore. 1. Poore.

What is that poverty? What that poverty is.

Ser. IX.

It is the want of whatsoever may make the soule rich; for, you know, there is a double riches; *Charge those that are rich in this world*, where there is an intimation, that there are men that are rich in another world: And so *Luk.* 12. *So is he that is rich in this world, and is not rich towards God.* And *Rev.* 2. *I know thy poverty, but thou art rich:* that is, thou art rich in grace, and in good workes, though thou art poore otherwise, and therefore there is a poverty that concernes the soule, a spirituall poverty which is found in every man out of *Christ*. Poverty, you know, it is a thing that every man shuns, hee would not be poore, and you shall finde, that look what reasons there are, why a man should not bee poore in his outward estate, here is the same reason, why they should not be poore in their spirituall estate. For to what end serve riches? Riches serve but for this purpose, to procure things needfull for us, if wee want bread, or wine, or houses, or any thing, riches will procure them, and therefore we prize riches: And so likewise there are spirituall riches, that will procure things needfull for our soules, and, if wee want them, we shall want that, that is profitable for us, we shall want that, that is necessary for our salvation. For riches doe but set men a work, to doe us service; riches can doe no more, than men can doe: but these spirituall riches set God a worke, to doe us good; they are beyond the other, as much as the helpe of God goes beyond the help of man, when you need any thing. If you be rich in Christ, if you be rich in grace, if you be rich in good works, it is but putting up your request, and you shall have it at the hand of God, if you want them, you shall have whatsoever he is able to doe for you:

Luk. 12. 21

Rev. 2. 9.

Riches what end they serve for.

To fetch in what we want.

you: Now if you bee out of Chriſt, ſaith the Text, you are poore, (that is) you want theſe ſpirituall riches, you have no ground to goe, and to make your ſuit to God for any thing.

Againe, riches ſtand us in ſtead in the time of need; for why doe men lay up treaſures? that when death comes, when there comes a time of need, the riches that they have laid up, may ſerve their turne, they may have thoſe ready for their uſe, when other men want them. Are not theſe riches for the ſame purpoſe? Will there not come a day of need, will there not come a time of ſpending, when there will be no leaſure to gather at the day of death? Then all the ſeed ſowne to the ſpirit, all the good works that we have laid up, will be as a treaſure, and at that time will doe us good: And that is the difference between the death of a godly man, and another; when a wicked man comes to the time of need, he hath nothing to ſuſtaine him, he hath no oile left in his lampe, he hath nothing to helpe him up; but the godly man hath a treaſure, that he hath gathered, all his life was to lay up a treaſure: And this, my Brethren, you ſhall find to be a great comfort at that time, that when you come to dye, all the faithfull prayers that you have made, all the good workes that you have done, all the ſincerity that you have ſhewed in denying your ſelves, in paſſing by the things that worldly men catch at, in doing things, that it may be, have brought trouble and ſlander, and diſgrace, and perſecution on you, you ſhall then finde it a treaſure. Take two men, when they come to that day, the one rich in this world, another rich in good works, and conſider which of theſe two conditions you would chooſe;

Ser. VII.

and therefore it is not a ſmall matter to be rich: Now when you are in Chriſt, you are rich; out of him, you are poore, and have nothing to ſtand you in ſtead in the time of need.

Again, this a man hath by riches, that he is independent, he needs not to ſerve others, & therfore you know the Proverbe is, that a rich man he can live by others, and without others, and that is it, they boaſt of: So it is with all the Saints, they may ſay to all the world, they can live without it, becauſe they have God to bee theirs, they have all his treaſures open to them, they have enough in him, for he is all-ſufficient, though they have but him alone for their portion, yet hee is enough, as he ſaith to *Abraham, I am all ſufficient*; and why, there are but two things that a man can deſire, to be free from evill; and to enjoy good, ſaith he, *I am thy Buckler*, to keep thee from evill, *and thy exceeding great reward to give good to thee*: that is, thou ſhalt have enough, if thou enjoy me. Now, if you be out of *Chriſt*, you ſhall be poore, that is, you ſhall want theſe riches, you want the riches of grace, and of good workes, that ſhould ſtand you in ſtead in the time of need, which wil fetch any thing in for you, when you want it, which will make you more independent, and ſtand upon your owne bottomes, which is that that every man deſires.

1. Naked. Nakednes what.

Again, if you be out of Chriſt, you are naked. Nakednes is a want of that which ſhould adorne us, which ſhould beautifie us, and that is the caſe of every man out of Christ, there is no beauty in him. It is the Lord only that cloaths us with beauty. As it is ſaid of *Saul, Weepe for Saul, yee Daughters of Ieruſalem, for he clothed you with Scarlet, and did hang ornaments of*

gold

gold upon your apparell. It may truly be ſaid of Chriſt, that he cloaths us with ſcarlet, and hangs ornaments of gold on our apparell, that is, it is he that makes us Prieſts to his Father: Now the Prieſts in the old Law, were but a type of us, we are the Prieſts indeed, you know they had Iewels, and embroidered garments; and ſo all the Saints have the ſhining graces of the Spirit, which adorne and beautifie them: when a man becoms ſo beautified, then his ſight is comely, his voice is pleaſant, and his prayers are acceptable. This benefit we have by being in Chriſt, that it makes us comely in the ſight of the Lord, we ſhall be made beautifull; Indeed *Salomon* in all his Royalty was not ſo beautifull as one of the Saints: It is ſaid, the Lillies are much better cloathed than he: And why? Becauſe that was a cloathing of Gods owne worke, this is the cloathing of Nature; but the cloathing of Grace goes beyond the cloathing of Nature; If the cloathing of Nature be beyond that of *Salomon*, (as indeed it is for naturall excellencie) ſurely the cloathing of Grace goes beyond that, this you ſhall have by Chriſt: when you come to him, you come to a rich Wardrobe, where you may ſute your ſelves from top to toe, that you need want nothing, and by the way, that uſe you may make of it, when you come to him, where there are garments of all ſorts, where there is change of raiment, why ſhould you ſuffer your ſoules to be naked in any part, I know you reckon it undecent for a man to be unevenly cloathed, to have ſome garments rich and precious, and to have ſome vile and baſe, and why will you ſuffer your ſelves then to goe ſo unequally clad? It may be you have graces in one kind, but you want others, if you come in to him,

Ser. XI.

him, it is he that cloaths you, you are naked without him, this benefit you shall have by him, you shall bee cloathed and be made beautiful, you shall have that glorious attire, that will make you glorious within, which will make you comely in the sight of God; if not, you shall be naked, and therefore you shall be rejected, you shall want that beauty which God onely accepts.

3 Hungry.

Againe, if you be out of Christ, you shall be hungry, you shall be wretched and miserable, for I pitch on that generall one, because that is one of the outward miseries, when a man is hungry, when he is starved, when he wants that which should strengthen him, and refresh him, and maintaine his life. This is the case of every man out of Christ, he wants that which should feed him, that which should strengthen him, for you must know, that the soule hath a meate as well as the body; otherwise, why doth Christ say, *I have a meat to eate that you know not of?* They wondered to see him neglect his dinner, when he stood talking with the woman of *Samaria*, *Ioh.* 4. *Why* saith he, *I have another meat to eate.* And why doth *David* say, *Thy law is sweeter to me than the honey*, it there were not somewhat that his soule did feed on? And so, Why is it said than *Manna* was Angells food? You know *Manna* was a materiall thing, such as a spirituall substance cannot feed on, but because by that *Manna* Christ was represented? You know he is said to be the true *Manna*, *The true bread that came down from heaven*; the Angels they feed on this, and in that respect, it is called *Angels food*, they feed on the same spiritual meat, 1 *Cor.* 10. *Your fathers did eate that spiritual meat*, that is, the corporal meat did typifie the spiritual meate, which

Ioh. 4 32.

Manna Angels food, how.

1 Cor. 10. 3.

is

is Angels food; therefore there is a food, that the ſoule feeds on, out of Chriſt, there is none of this, but your ſoules are ſtarved, are miſerable and wretched. For what is it that food doth? It maintains life in a man, take away food, and you die for it. Now it is Chriſt that gives that, *His fleſh is meat indeed, and his blood is drinke indeed:* that is, *Whoſoever beleeves not in him*, whoſoever partakes not of him, he dies for ever.

Againe, meate ſtrengtheneth, and ſo doth the Lord when wee come to him, hee gives ſpirituall ſtrength, *Without him we are able to doe nothing:* As you have it, *Ioh.* 15. *Without me you are able to bring forth no fruite:* But as the Apoſtle ſpeakes, *Phil.* 4. *Through Chriſt I am able to doe every thing:* It is the Lord that giveth ſtrength: If you will come in, you ſhall have ſtrength given you, which is the property of meate.

Ioh. 15.5

Phil. 4.13.

Againe, meate refreſheth and revives the ſpirit, ſo doth the Lord by his graces, by the joy of the Holy Ghoſt; by peace of conſcience, by thoſe things that he puts into the heart of every believer, I ſay, they refreſh the ſoule, more than flagons of wine, and there is as evident refreſhing: and therefore you know that metaphor is uſed often in *Eſay* 26. *I will make a feaſt of fined wines, and of fat things:* And in *Mat.* 22. he calls them to come in, *for his fatlings were prepared, and all things were ready.*

Iſa. 26.

Mat. 22.4.

What is the reaſon that the Lord reſembleth ſpirituall things by a Feaſt? Becauſe they doe the ſame things as a Feaſt doth; a Feaſt is a refreſhing to a man, a continuall feaſt is a continuall comfort, and this you ſhall have, if you will come in to the Lord: if

Spirituall things reſembled to a Feaſt, Why.

SERM. VIII.

if you will not come in you shall be starved, you shall be wrecked and miserable. This you shall have by the Lord *Iesus*. Let this move you to come in.

Object.

But now a man will be ready to object, you tell us of these things, and indeed these are goodly things, if they were present, if they were reall, if they were not Imaginary things onely, that consisted in notion, and in speculation; if they were things that were sensible, but they are not so; these things are future things, they are remote things, they are things but in Imagination, they are things that wee have no feeling of, they are things that if wee looke after them, we shall lose other things in this life?

Answ.

This Objection all the world makes against such motives as these, and therefore I will answere these briefly, and proceed.

1 Spirituall things present in the first fruites.

First, whereas men say, they are things that are far off, (and indeed such things move not much:) I say, they are already present, they are a great part present, wee have the first fruits present, though the harvest be deferred, and wee may boldly say to you, that those very gleanings for the present, are beyond the vintage that the children of this world enjoy, the peace of conscience, the joy of the Spirit, boldnesse in death, security and freedom from all deaths, and dangers, familiarity and acquaintance with God, to enjoy his favour with all that he can doe, the graces that prevent us, the blessing that follows us in all our actions, the comforts of the Saints, whose hearts are made glad with the light of Gods countenance; these things, I say are beyond the wine and oile, beyond the dainties and honours which they have, who have their portion in this life; therefore

therefore you have ſomething for the preſent: Indeed the out-ſide of theſe things are but baſe, but the in-ſide is precious. This is the difference betweene heavenly things and earthly; in heavenly the worſt is firſt, the beſt is laſt: In outward things it is true, the beginning is ſweet, but the latter end is bittereſt: but let that be one anſwere to it, that you have much of it for the preſent.

And beſides this, remember though you have it not preſent, yet you ſhall have it after; and what great matter is it to want a little, to enjoy more for the future? Are we not content to buy great reverſions with the loſſe of a little money for the preſent, for we lay it will come in? Are we not content to endure an Apprentiſhip of ſeaven or eight yeares, for our greater advantage? Doe not men willingly ſerve a Maſter, or a Miſtreſſe, a long time, for hopes hereafter? Now what folly; yea, what Atheiſme, and unbelief is it for a man in things that concern ſalvation, not to be content to want a little for the preſent, to enjoy happineſſe for ever? If a man ſhould be put to his choiſe, whether he would have five ſhillings to day, or many thouſands to morrow, a man, no queſtion would have it to morrow. You know, this life is not ſo much to eternitie, as to day is to the next day; why ſhould we not be content to want a little, that we may have the more afterwards.

1 We ſhall have fullneſſe of them after

And beſides, if you conſider what men are, men are reaſonable, and to what end is reaſon given you, but to looke on things paſt and future? That is the part of a Beaſt onely to looke on preſent things, you ſhould doe more than the Beaſts doe, you ſhould looke to things that are future, and ſhould order your lives according to that; And what have you faith for? For faith

3 Reaſon, and faith ſhould helpe us to mind future things.

is

Ser IX.

is that which distinguisheth a Christian from another man, as reason distinguisheth a man from a beast, surely this should teach you to goe beyond reason, reason teacheth you to goe beyond that which is present, and Faith carries you beyond that; and therefore you should have an eye to things future, to things to come, and not be occupied in things present; and therefore, though you have not those things for the present, you shall have them, and you should be content to want a little, that you may enjoy the more for the future; you should consider things future and not present, if reason teacheth you to doe so, much more will Faith.

Object. 2

But it will be objected againe, It is true; but these things that you tell us of, they are not reall things, they are things that consist but in notion, and speculation?

Answ. Spirituall priviledges reall.

It is not so, You must know that these spirituall Priviledges are reall. All that are in Christ, are as truely Kings and Priests, they are as truly Sonnes and Heires apparant, and have all the promises of God intailed upon them and theirs, (as any Princes in this World) and there is no regenerate man that knowes this, that will change that glory that is reserved for him in Heaven, for any earthly Kingdome.

Object. 3

But we have no feeling of these things?

Answ. Spirituall things sensible.

We answere againe, that there is a sense of them, as quicke a sense and apprehension of them, as there is of any other; for what is it that makes men sensible of these outward riches, and kingdomes, and honours? nothing but this, because the understanding magnifieth such things, and the affection loves and desires such things, when you enjoy them, then you are refreshed with them; for pleasure is nothing else, but the suiting

of

of a mans desires whatsoever they be: No man would take pleasure in any outward things, but because, first he desires them, and the satisfying of that, is that that breeds a pleasure: now when you come home to *Christ*, you must know that you shal have other desires, as you have it in this Text, *You shall be made new Creatures*, you shall have other affections than you had before, and when these are satisfied, you shall have as true Pleasure and rejoycing, as ever you had in the other; for, if that be a true definition of Pleasure and rejoycing, that it is a satisfying of the desire, a satisfying of the appetite, whatsoever it is, when that is changed; Why should you doubt, that you shall not have as much sense, and as quicke an apprehension, yea, why may we not say, you shall have more? For this I will bee bold to affirme, that the object is greater, and the faculty is more capacious and apprehensive.

Pleasure, what.

The object is greater, for it is durable riches, it is durable honour, a durable kingdome, greater than any Kingdome upon the earth. Look on all things that God propounds to the sons of men, and they are farre beyond the things that are here below: To be the son of God is more than to be the son of any King, to be an heire of heaven, to be an heire of all things, is more than to be an heire apparant to a Crowne; whatsoever is propounded, I say it is beyond it, therefore the object is greater. Then come to the faculties, they are more capacious, they have a more quicke and lively sense and apprehension, as the Rationall faculties, the Vnderstanding, and the Will, their apprehensions are deeper than those of phansie, of sense, or sensuall appetite; and therefore you see the griefe of the reasonable part

Ser. IX.

part is more than that of the ſenſes, and hence it is, that the miſery of thoſe that are in hell, goes beyond the miſeries of any in this life; and ſo the joyes of thoſe that are in heaven is beyond the joy of any in this life: Man, as he is more happy, ſo is he more miſerable than the Beaſt, and why ſo? Becauſe the faculty is larger, and therefore a man that is heavenly-minded, a man that lives by faith, that is, in Chriſt, hee hath greater things to enjoy, than a worldly man hath, or can have.

Againe, the thoughts, the faculties that are taken up about them, they are of a larger apprehenſion, and have a more deep and quick ſenſe than the others have; and therefore in matter of ſenſe, we cannot yeeld that theſe things are not ſenſible, *For it is peace of Conſcience that paſſeth all underſtanding, it is joy unſpeakable and glorious.* It is ſaid ſo of no outward thing, and therefore theſe are farre beyond them; that ſhall ſerve to anſwer that objection.

And ſo wee have gone thorow three of them, that they are things abſent, that they are things that are not reall, that conſiſt in notion and ſpeculation, that they are things not ſenſible.

Ob. 4. Now there is a fourth objection, but I muſt loſe preſent things for them; if we might have him and enjoy our pleaſures, if wee could have him and enjoy riches and honour, wee would be content, but wee muſt be at a loſſe?

Anſw. But to this we anſwer, that you ſhall be no loſers, no not for this life, you ſhall but make an exchange, and change for a better; What is it that Chriſt requires of you? it is but to doe ſomething for his ſake, and to ſuffer ſomething; if you doe, it is but ſeed ſowne

to

to the Spirit, and as in other ſeeds, every ſeed bringeth forth more abundantly, it riſeth with a greater plenty; ſo every good worke you doe, it will doe you good at one time or other, you ſhall be ſure to have preſent wages for it, and for that you ſuffer, *Mar.* 10. *You ſhal have an hundred fold in this life*, and ſet aſide eternall life, for every thing that you loſe for Chriſts ſake, you ſhal have an hundred fold: Many particulars there he reckons up, if you loſe friends or goods, whatſoever you loſe, you ſhall have an hundred fold in this life with perſecution; for there is the objection.

O but we ſee they are perſecuted, they are beneath and not above, they are trampled on, they are miſerable.

Why though they be, yet with perſecution you ſhall have an hundred fold, that is, you ſhall have an hundred fold more comfort: As, I will give you but this inſtance.

Take *Paul*, he was perſecuted and afflicted, had not hee an hundred fold? Take a man that lives in abundance, and in plenty of all things, compare his condition with that Apoſtles, and ſee whether he had not more joy of heart, more comfort in thoſe afflictions, when he went from Priſon to Priſon, from affliction to affliction, than *Nero* had in his Palace, or than men have that enjoy outward things in abundance, for they are not outward things that will comfort us, them a man may have in plenty, and yet want the comfort of them, as many thouſands have had. So much ſhall ſerve for the anſwering of thoſe objections. Therefore, ſince there are ſo many motives to move you to come in to Christ, the impedimenrs which you finde in the

Hundred fold with perſecution.